SUGGESTION

"Man's whole education is the result of Suggestion."

VOL. IX. No. 6. CHICAGO, DECEMBER 1, 1902. $1.00 PER YEAR.

TELEPATHY, PLUS OTHER REMEDIAL MEASURES, FAILED TO CURE THIS CASE.

BY GEORGE BIESER, M. D., NEW YORK CITY.

In the October number of SUGGESTION, the telepathy number, we have both sides of the subject of telepathy ably presented. Yet those who have any actual experience with this phenomenon can not help disagreeing with much that is claimed by both sides. Judging from the contents of these articles, it is to be feared that the one side—that avowing the existence of true telepathy—has claimed too much; and that the other side—that denying the reality of any such phenomenon—has failed to observe some demonstrable facts which point with certainty to the existence of telepathic impressions. Probably the former has been somewhat misled as to what should be ascribed to telepathy, by the glamour of results produced through processes other than those operative in genuine telepathy; the wiles of the trickster—slight of hand or foot, confederacy, ingenious devices—or the veiled application of some natural law.

I know that telepathic impressions can be received, and believe that telepathic suggestion is plausible. Of course, I always expect to find extravagant and extreme claims made for telepathic impressions and unwarranted laudation of telepathic suggestion as a serviceable element of therapeusis, in the writings of those who can not distinguish fraud and error from fact, and who depend only upon the testimony of others for their knowledge and belief in the reality of telepathy. Not only the nonsense taught and written about telepathy, but also about all psychic phenomena is too readily accepted as fact by students of psychics. Many of them seem to be followers of the French philosopher, who said, "As nothing is impossible, let us believe in the absurd."

Before the spring of 1899, my belief in the possibility of telepathy tended toward scepticism, even though experiences had occurred to me that I admit I could not satisfactorily explain by any other hypothesis. These experiences and the conditions under which they occurred, were of such a nature that the details of them, although interesting to me, would not be convincing and interesting to readers. But in spite of my scepticism, I determined to experiment whenever an opportunity afforded, in order to see if there was really anything in the claims made for telepathy, especially those regarding its curative virtues. Personally, I approve of making use of every aid upon which I may levy for the lessening of human misery and, in the present enlightened condition of the medical profession,

I am not over-particular as to its source, even if a given method has been exploited by empirics, proselytes and charlatans.

From the results of the observations and experiments thus far made by me to ascertain the curative virtues of telepathic procedures, I at least am convinced beyond the shadow of a doubt, that telepathic impressions can be received and that telepathic suggestion is possible. In my experiments, I found, or think I found, that the telepathic impressions did not produce the thoughts, or stream of thought, which the sender desired to inculcate in his subject, unless there was some kind of an agreement or understanding, verbal or written or otherwise symbolized, between the agent, or person who sends the impression, and the percipient, or receiver, as to what idea each particular telepathic impression should denote. In all cases coming under my observation, where there was an absence of such understanding, telepathic impressions evoked either arbitrary thoughts concerning the sender of the impressions, of other persons and things the agent thought of, or mere guesses about individuals, things and conditions that had not been thought of at all by the agent.

Many of you may say, "Why, if it is possible to evoke conscious perception of impressions transmitted telepathically, it certainly must be possible to give suggestions by the same means and just as readily." At first, I thought so too; but my experiments and sober second thought showed me the fallacy of such a belief. I could occasionally evoke thoughts of myself, of other persons, or of things and conditions in percipients telepathically; but where there was no previous understanding, the thoughts of the percipients were simply what their auto-suggestion made them, and in no way known to me could the character of these thoughts be determined or the auto-suggestion of the percipients directed. To us the prattle of a Chinaman is mere sound impression, unless there is a previous understanding of the words, or language.

It is well known that a verbal suggestion will produce the same physiological impression in all, but not the same emotion, thought and conduct. Thus the word "love" does not possess the same meaning for all. While in some it will produce joy by recalling past pleasant experiences, in others sadness will be engendered by disagreeable reminiscences of the past which it calls to mind. If the effects of a verbal suggestion can be so diametrically opposite and beyond the direct control of the suggester, is it at all strange that the suggestive effects of telepathic impressions are so various and beyond the direct control of the agent? It is only by indirection, as previously hinted, that any suggestive effects can be obtained by telepathic procedures. Verbal suggestion is a method always to be preferred to that of telepathic suggestion in therapeusis because, in the use of the former, you have the percipient, or subject, before you and can note the effects of the impressions made by your appeals and can adapt the appeals more or less successfully so as to bring about the desired suggestive effects; while in the latter, you are totally in the dark regarding the suggestive effects of impressions made upon the percipient by your telepathic appeals.

We read frequently that telepathy is the usual means of communication of thought and desire between lower animals. As a matter of fact, reliable evidence shows that telepathy is only one of the factors of the communication occurring between

them. As far as can be determined by scientific methods of observation, animals, like persons, receive impressions telepathically; but these impressions only attract or arouse their attention. The chain of thought following the act of attention thus aroused in them is determined by the use of their physical senses, by memories of past experiences, by the circumstances in which they find themselves at the time of receiving the telepathic impressions and by instincts and habits. I believe that an agent, whether man or animal, can by an effort of WILL produce impressions on individuals out of the range of perception, through avenues other than the usual ones for receiving sensation; but I doubt very much whether *direct thought transference* is possible telepathically. I have not seen conclusive evidence of the existence of direct thought transference.

For scores of years, it has been known that bodies that were electrically charged induced detectable electrical disturbances in bodies at a distance, when physical conditions were favorable. Any variation of the potentiality of an electrically charged body is followed by corresponding variations in the electrical conditions of bodies at a distance through induction. Induction is due to radiant energy acting across the space separating the bodies; and the condition, or conditions, of the contents of the intervening space and that about the charged body is called one of *radio-activity*. By making use of the mechanical and chemical effects of electrical energy, it is possible with perfected instruments to record these disturbances of electric potentialities in distant bodies in the form of marks or sound or other physical qualities which appeal to their proper sense and force an entrance into the mind of the observer. Marconi's system of wireless telegraphy consists of devices to make this recording possible over great distances. But Marconigrams, like all other forms of symbolism, depend upon previous understanding for the suggestions, or directions, which they embody. It is a law of suggestion, that the suggestive effect of an impression is entirely determined by those that went before.

The bodies of human beings, animals and even plants, whether alive or dead, cause radio-activities of different degrees of intensity and of various kinds in their environment. While our senses are not always reliable, and do often deceive us as to the realities about us, still they are the best means that we possess of determining the commerce between our bodies and the circumstances in which we find ourselves. However, the senses are not sharp enough, not delicate enough, to detect all the forms of radio-activity occurring in the space between our bodies and external objects. Our internal sense does make us aware, either immediately or remotely, of all changes in the mental and physical structure of our bodies. Through this inner sense (I am not using the term specifically), we become aware of much of the activity in our environment, of which activity the usual avenues of sense do not make us aware. Recent observations and experiments show conclusively that the mental and physical structure of our bodies is much affected by the various degrees and kinds of radio-activity occurring in space about us.

Such a relatively inelastic body as that of man can very well be impressed by some of the forms of radio-activity which abound in all space, when mental and physical conditions for their reception and conscious perception are proper and favorable; and that, too, through avenues other than those of special sense and without

instrumental aid. It appears from evidence on hand that nerve cells—*neurous*—have certain responsive properties, by virtue of which they can cause, when impressed by some forms of radio-activity in the environment—provided always that the degree of radio-activity is sufficiently intense to affect materially these structural units of the body—an act of attention and sequence of mental action, whose external exciting cause the experiencing individual can not determine by his unaided mind and senses. In spite of the absence of instruments and symbolic signs, telepathy does, after a fashion, bear some resemblance to wireless telegraphy; for both of them are means of communication between individuals at a distance and both attempt this communication through means that cause and detect radio-activity in space. The difference between them is this: in the former, the agent is depended upon to produce some special form of radio-activity in space by an involuntary or voluntary operation of the mind and the percipient is expected to detect this activity through impressions made in his body by the changes induced in the medium surrounding him; in the latter, instruments are employed to produce and detect radio-activity in space and make them known to the receiver through sound or symbol. The impression received telepathically, like the symbols received telegraphically, must be interpreted by the percipient through aid afforded him by auto-suggestion or by some previous understanding between the agent and himself.

Because telepathy is possible, it does not follow that it must of necessity be of service in the management of disease. At least, in the present stage of development of the art of telepathy, telepathic impressions seem to me to have very little or no curative value in sickness. I have not had the opportunity as yet to obtain any definite remedial effects from its employment in disease, either when it was employed in favorable cases by myself or by others acting under my direction. Neither have I been able to obtain from others sufficient presumptive, corroborative or positive evidence of its remedial value that would justify me in believing that is is a reliable or even an occasionally useful remedy in sickness. Of course, I have read the glowing testimony of others and have obtained plenty of hearsay evidence from questionable sources; but on sifting these carefully, I failed to see where the remedial virtues of telepathic impressions came in. A thing may be possible, but not feasible. Healing by telepathy will become feasible, only when telepathic suggestions can be voluntarily effected and controlled by human means or agency.

In describing the art of medicine, it is customary to consider it as consisting of *prophylaxis,* or the art of preserving health, and *therapeusis,* or the art of restoring it; therefore, remedial measures are spoken of either as prophylactic or therapeutic. In recent years, prophylaxis has made such marked and useful strides that not only the medical profession, but also the laity quite generally have accepted the doctrine, "An ounce of prevention is better than a pound of cure." Perhaps this is another one of those 16 to 1 doctrines; but none can gainsay its wisdom. In the case about to be described, verbal suggestion and telepathy, together with medicinal measures proper for such a case, were employed therapeutically. Although all the measures employed failed to cure the patient, I report the case because it undoubtedly shows that telepathy is possible, because it was the first case that convinced me of the reality of telepathy and

because the results obtained were typical of those obtained in my experiments with other cases, thus far.

In the latter part of April, 1899, the patient, Miss E. K—z, aged 22, a saleswoman in one of the large department stores of Paterson, N. J., was referred to me for treatment of her general health and mental distress, by psychurgy. Her chief complaint was general alopecia—loss of hair involving the entire body; even the eye-lashes are missing since February, 1898. She was under the personal care of an eminent dermatologist in New York City and to-day is still receiving treatment under his direction; but there is as yet not the slightest improvement of the alopecia which afflicts her. She is receiving the local and constitutional treatment, medicinal and otherwise, suitable for her case—the best known to medical science and art.

The patient came to the New York School of Psychurgy with a friend (woman) whom I cured of anemia by psychurgical methods and, in whose family, I cured members of various complaints by the same methods. With the consent of her physician I undertook the treatment of her condition of poor health and mental distress, by psychic methods.

Her previous history shows that her parents died when the patient was still young, but of what is not clearly ascertainable. She had some of the diseases common to childhood, but they were passed safely without any permanent sequelae. From the age of fifteen, she worked in various branches of a department store; but apparently her general health did not suffer as is so common with young women so employed. Her sisters are women who are well in every way. In February, 1898, the hair of the patient's scalp began to fall out in great numbers and, in two months' time, her whole body was without hair upon it. Of course, she consulted local doctors; but they could no nothing for her and advised her to call in a skin specialist.

Naturally, the patient became greatly worried over her affliction, and more so because she was engaged to be married. She became nervous, self-conscious, hysterical, anemic, began to lose flesh and strength and suffer from numerous functional disturbances so common in conditions of malnutrition and mental distress. Further questioning failed to elicit anything else of importance bearing on her case, except that a woman friend living near her home was afflicted in the same way. In that case, the alopecia was limited to the scalp. The patient had several opportunities of seeing her absolutely bald scalp; but, whether there was a causative relation between them, direct or indirect, physical or mental, or mere coincidence, I am not prepared to say.

A physical examination of the patient revealed the total absence of hair on her body, the skin where hair is ordinarily found being as smooth as a billiard ball and somewhat numb. No organic changes in the organs, of the chest and abdomen, no evidence of past or present syphilis, tuberculosis, diatheses or organic changes in the central nervous system, could be found. The patient was tall, blond, rather beautiful, well educated and intelligent. She was emaciated and anemic, and suffered from selfconsciousness, nervousness, hysterical crying spells, despair, insomnia, loss of appetite, dyspeptic symptoms, constipation and other minor symptoms.

The tests made to determine the patient's type and degree of suggestibility disclosed the fact that she is an active somnambule. Catalepsy, automatic movements, anaesthesia (analgesia), annesia

and so-called post-hypnotic suggestive effects were easily obtained. In fact, to her the slightest hints became obvious suggestions. When tact is used, she is highly suggestible in certain directions, even in the waking state. The patient was treated by formal suggestion, the suggestions being both educational and therapeutic, for four weeks, in which time she was greatly improved in many ways. Her anemia was much better, she had gained in flesh and strength, was more hopeful and cheerful, and the mental distress was much less. As she and her friends had to work steadily in order to make ends meet, and as her financial condition necessitated her return home, the patient inquired if further treatment could not be continued through telepathy.

The patient and her friend had read such glowing accounts of results obtained through treatment by telepathy, that they had unbounded faith in its efficacy. I explained the phenomenon of telepathy to them in a general way and said to the patient, "If you will allow me to test your power to read the minds of others, I will see what can be done to assist your complete recovery through telepathy." The patient being willing, she was requested to seat herself at one end of a table, without touching it in any way and with her back turned toward me. She was told to stay wide awake, to believe that she could read my mind, to keep her muscles relaxed, to look quietly at and think only of the gas fixture on the wall and, when I say "What is it," to tell me immediately what she was thinking of. She was then shown some cards with single numbers upon them. The numbers were a half-inch by three quarters of an inch in size, some black and others red in color. The subject was shown the cards with the numbers upon them before hand in order that telepathic impressions, if successfully perceived by her, should create the desired mental images (psychicons) and prevent her confusion. The view she got of each number was so brief that she could not remember positively the color of each and besides some of the black numbers were duplicated on other cards in red. I seated myself at the other end of the table and the patient's friend occupied a chair at one side, near me. All three of us were facing the south wall of the room, as indicated by arrows, a,a,a, Figure I.

At random, one card after the other was selected and placed on the table before me and the witness. Fixing my attention strongly upon the number on the selected card and gazing at it until its image was strongly before my mind, I said, "What is it?" Immediately came the correct answer. Not only the number, but also its color was correctly given in each instance. The experiment was so often repeated that there were no chanced or lucky guesses about it. Then drawings of different animals were made and shown to the percipient, or subject. The drawings were thrown away and the same pictures, drawn again at random, were used to test the percipient's power of receiving telepathic impressions. In naming these correctly in their order of selection, with one exception which on a second attempt was also correctly named, the subject was successful.

The same experiments were made with the witness, under the same conditions, without a single mistake. In these experiments, great care was taken to exclude any error or deception and there was no known way for the subjects to receive through the usual avenues of sense any hints as to the number or picture selected by me. The numbers and figures of animals were shown to the subjects before-

hand in order to inspire confidence, to prevent guessing and to assist them in the formation of mental images and in the correct interpretation of telepathic impressions by auto-suggestion. The experiments were successfully tried on both subjects, on successive days; and these carefully conducted experiments dispelled my skepticism regarding telepathy.

My efforts being so unexpectedly successful with the subjects, I determined to try the cure of the patient by telepathy. The suggestive condition was induced in the patient and the following suggestions given. I said: "Miss K—z, at 7 a. m. and at 8:30 p. m. each day, for twenty minutes lie in a quiet room at your home and relax yourself, just as you are now. Keep your eyes closed and call up a distinct vision of myself reading suggestions from a sheet of paper. You will hear my voice distinctly, just as distinctly as you do now, and you will understand each suggestion, just as clearly as you do now. You will remember the suggestions and will report to me in writing the order in which you received them telepathically. Keep a record of each seance. When I awaken you, I will write suggestions on paper. You will read them carefully." The patient was then awakened. Suggestions were then written on paper and the sheet handed to her to read.

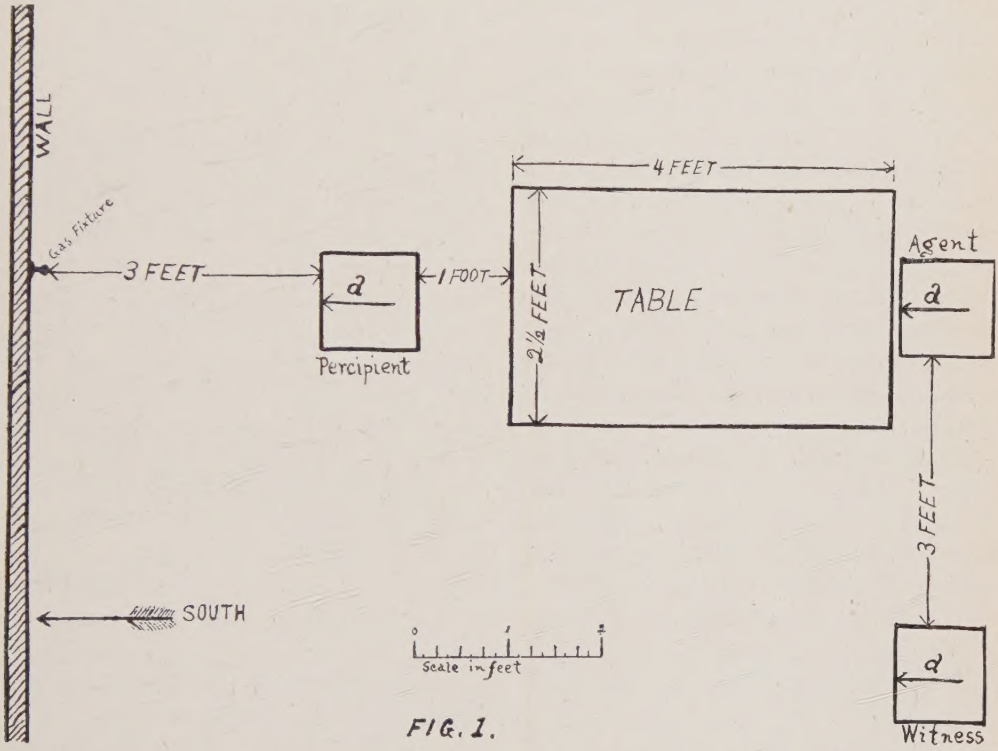


FIG. 1.

The patient faithfully carried out her part as suggested and I mine; but not once in her reports did she give the correct order of the suggestions as I read them from the paper when alone. She claimed she could hear me read the suggestions as distinctly as she did when at my office. Of course, I allowed her to believe that her reports corresponded ex-

actly with my notes of the order in which the suggestions were read. After three weeks' trial, without the patient's knowledge, I stopped all telepathic procedures and still received reports from her of the reception of telepathic impressions. Thus you see that she was doing some lively guessing—that auto-suggestion was active. The distance that separated us was about twenty miles.

Without the patient's knowledge, some of her friends were instructed to send wholesome telepathic impressions, or suggestions, to her, after the method advocated by Dr. Hudson, in his LAW OF PSYCHIC PHENOMENA; but, up to date, her alopecia is just as bad as ever, although her general condition is fine and her mind as peaceful as can be expected under such a distressing circumstance. Her improvement as far as it went is to be attributed, not to telepathy, but to verbal suggestion and auto-suggestion. So in other cases, my attempts to cure patients at a distance by telepathy alone invariably failed to benefit them in the least. In conclusion, I will say: "I know that telepathy is possible, but I believe that healing by telepathy is not feasible."

One of the first lessons in life is to learn to be absolute master of one's own mind, to clear it of its enemies, and to keep it clear. A well-trained mind will never harbor thoughts inimical to success and happiness. You have the ability to choose your mind's company; you can call up at will any guest you please. Then why not choose the noblest and best.—*Success.*

A foolish world is prone to laugh in public at what in private it reveres, as one of the highest impulses of nature—namely, love!

Keep 'A-Goin!

If you strike a thorn or rose,
Keep a-goin'!
If it hails or if it snows,
Keep a-goin'!
'Taint no use to sit and whine
When the fish ain't on your line:
Bait your hook and keep on tryin',
Keep a-goin'!

When the weather kills your crop,
Keep a-goin'!
When you tumble from the top,
Keep a-goin'!
S'pose you're out of every dime,
Gettin' broke ain't any crime;
Tell the world you're feelin' prime!
Keep a-goin'!

When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup,
Keep a-goin'!
See the wild bird on the wing,
Hear the bells that sweetly ring,
When you feel like singin'—sing!
Keep a-goin'!

—*Exchange.*

No great work, no good thing was ever accomplished by worry. No book fit to live was ever written, no noble thought ever evolved, no little home ever made sunny and happy by worry any more than Mozart ever performed rhapsody on a piano with tangled wires. In all the world there's no state so senseless, so useless as worry. Calmness is power and it may be cultivated by saying that whatever comes is best, by cheerfully searching out the lesson, and by minding our own business.—*Grant Wallace, in San Francisco Bulletin.*

PHYSICAL CULTURE.

ALBERT WHITEHOUSE, 151 E. 34TH ST., NEW YORK.

THE PHYSICAL TRAINING OF CHILDREN.

The transcendent importance of this subject is absolutely self-evident to every thinking person; but like many other matters of vast concern, it has received but a fraction of the attention it deserves. That children born with perfectly sound constitutions are the exception rather than the rule; that a very large percentage of children die before they reach the age of five years; and that of those that do grow to maturity so large a number live only to swell the ranks of incapacity and invalidism, are evils that cry aloud for remedy. We have achieved amazing success in horticulture; of our cattle raising we may be proud; but how to bring up children, we have yet to learn.

It was Oliver Wendell Holmes—or someone else who knew what he was talking about—that said the training of a child should begin a hundred years before it was born. But the problems of heredity and pre-natal influences, though most fascinating studies, and of profound importance in their bearing upon child life and development, do not lie within the limits of this paper. Suffice it to say that it is the bounden duty of all fathers and mothers to see that their children are born free from mental and physical handicap, so far as this is possible under present-day conditions, and that the tremendous responsibility of parenthood should be so keenly felt and so clearly understood as to insure to every child not only "life," but the precious possibilities of "liberty and the pursuit of happiness," as well. But our right to be well born—like many of our rights in this world—are not yet fully realized, and it is the unhappy lot of multitudes of children to enter into life with a physical capital all too inadequate. It is safe to say that most children need especial care in order that some inherited weakness or predisposition may be overcome.

Even granting the child an ordinarily fair start, its bodily needs require intelligent and faithful attention. The manifestation of any particular weakness or mental deficiency, or any faulty tendency in development, should be carefully noted and the best possible means employed to counteract the evil.

That the young child is eager for play and activity of all kinds and evidently enjoys it, is usually an indication of normal health. Whenever a child shows a persistent disinclination for activity, it is time to look into the matter for a reason, and some congenital weakness or abnormality, or some deviation from the proper functioning of some organ or organs will probably be found.

Where there is an undevelopment of the muscular system of children there is always a liability to lateral spinal curvature. Faulty habits of position—notably those induced by the use of unsuitable desks at school—and the carrying of heavy weights, such as school books or younger children, are frequent aggravations of this deformity. Any tendency to spinal curvature should be detected at once and under proper treatment may be remedied without much difficulty. If neglected for a time it is much harder to

control, and if not treated at all will probably lead to more or less serious complications, besides being an unfortunate deformity. Parents of children whose muscular development is imperfect should give them periodical examinations. The spinal column should be carefully noticed while the child stands evenly on both feet; then while the body is bent over forward with both arms and head hanging. Signs of lateral curvature are unevenness of the shoulder blades or of the hips, and a peculiar gait in walking. If there is any room for doubt as to the child's condition, a physician or physical culturist should be consulted. Of course in case of weakness of the muscles supporting the spine, special exercises should be given to be practiced systematically with the object of strengthening them.

Another muscular weakness frequently found among children is of the abdominal walls. This is especially serious because of the tendency to rupture. In very young children, such injury, often quite serious, may result from violent and protracted crying. Where any weakness of the muscles of the abdomen is detected or suspected, a course of simple strengthening exercises should be used for a more or less extended period. A test for weakness of the abdominal walls is to have the child lie on its back and raise the straightened legs to a right angle. This should be done with ease a dozen times. All children should be warned against lifting very heavy weights, and be given a reason why. But whatever in the way of caution or examination is given should be done in such a way as to rouse no fear or uneasiness in the mind of the child.

A great and growing evil of the present day is the tendency to nervousness manifested by so many children. The child of nervous temperament is always very active of body and mind, and even though seeming to be in moderately good health, is usually thin and wiry, restless and excitable. Too often such little ones, being regarded as bright and fairly well, are given no thought as needing any attention. But the fact is, that the excessive activity, both mental and physical, usually manifested by the nervous child, is a waste of the nerve-energy needed by the growing and developing body, which being thus deprived, is stunted. Nervous children are apt to over-exert themselves in play or in anything else they undertake; and at such times as they over-exert they have disturbed sleep, followed by periods of nervous excitability. This is usually set down by the parents to mere overdoing at play, and as the conditions right themselves somewhat, no further thought is given. But nervousness in children, if unchecked, not only continues but increases as they grow up. The nervous child becomes in time the nervous man, suffering in the majority of cases from decided nervous complications. Because of their activity and frequently marked ability, people of nervous temperament accomplish much in a short time, but they wear out all too soon, often going into complete collapse at the time when they should be capable of their best efforts. But under proper training and treatment, nervous children may grow up to be the men and women that move the world—the strenuous kind, the kind we need.

Then take the utmost care of these restless, thin, brainy little people. Build up the general health in every possible way, giving especial attention to the matter of nutrition. Do not permit over-study, and endeavor to prevent over-excitement of any kind, as well as bodily fatigue from violent play or other exertion. By no means allow the child to know that he is

the object of anxiety or concern. Above all, keep him happy, but do not spoil him; remember that because of his over-keen sensibilities he both suffers and enjoys more intensely than do other people; and give him—if you can—infinite patience and tact, insight, forbearance and love.

Children of average physical and mental development and of normally active temperament need no systematic physical training under the age of twelve. From about that age the growth and development of the physical powers may be regulated, stimulated and encouraged by well-adapted exercise. It is at this time that the soft muscles of the rapidly growing body need especial attention in order that strength and symmetry be secured. When children assume crooked, ungainly, unnatural positions in sitting, standing, or walking, it is an indication of muscular weakness that might easily be corrected by the proper exercise.

While much in this direction may be accomplished in the home, physical training is pre-eminently the business of the school. Such work should form a part of the education of every child, and it is an encouraging sign of the times that courses in physical culture are now being added to the curriculum of our most progressive public school systems. True, the results so far attained are imperfect; a great deal of the work is not well directed, and many of the systems used leave much to be desired. But the movement is in the right direction, and its defects will doubtless be remedied eventually. Public opinion is being educated, interest is being roused, and we may look hopefully to the time when physical training shall find its rightful place and do its rightful work in the public schools.

To guide a child through the uncertain and perilous years that lie between childhood and maturity, is a task to which the wisest guardian may well bring his every resource of wisdom and tact. If we would have our children become men and women of strong, clean lives, we must look closely to this formative period when so much of the health and character of the after years are made. It is the time when childish ignorance must needs be exchanged for knowledge; but childish innocence should pass only into the higher forms of character-power, virtue, self-reliance and self-control. To this end, teach young people, certainly, what they ought to know concerning their own bodies; give them an abundance of outdoor activity in both work and play; keep before them high ideals, and more than all, live before them and with them daily in happy comradeship, the life you would have realized in them.

A Boy's Composition on Breathing.

We breathe with our lungs, our lights, our kidneys, and our livers. If it wasn't for our breath we would die when we sleep. Our breath keeps the life agoing through the nose when we are asleep.

Boys who stay in a room all day should not breathe. They should wait until they got out in the fresh air. Boys in a room make bad air, called carbonicide. Carbonicide is as poison as mad dogs. A lot of soldiers were once in a black hole in Calcutta and carbonicide got in there and killed them.

Girls sometimes ruin their breath with corsets that squeeze the diagram. A big diagram is the best for the right kind of breathing.—*Werner's Readings and Recitations.*

"Evolution," quoth the monkey,
"Makes all mankind our kin.
There's no chance at all about it—
Tails we lose and heads they win."

THE SOURCE OF THE FIRST RELIGIOUS SUGGESTIONS.

An Open Letter to Thomas Jay Hudson, LL. D.,

BY ESTELLA BACHMAN BROKOW.

I have just read with much interest two of your books, "The Law of Psychic Phenomena" and "A Scientific Demonstration of the Future Life," and I now write you about some points in the latter work.

On page 141 you say: "The first psychic who, no matter how the idea originated, conceived himself to be in communion with God, fixed the monotheistic idea in his own mind and in the minds of his successors for all time."

Now it seems to me that it is of much importance for us to know, if we can, just how this idea first originated. As you have so clearly and forcibly demonstrated, the subjective mind is always, while in this life, subject to the law of suggestion. As it cannot originate suggestions but must receive them through the objective senses, it seems absolutely necessary, if the law of suggestion is constant, that the first conception of God must have come through an impression made on the subjective mind by something outside of itself. That this was the case is susceptible of the clearest and most positive demonstration. In fact, the key to this problem was given to the world as long ago as 1874 by Professor Isaac N. Vail, in a small pamphlet on "The Waters Above the Firmament." This little publication gave a brief account of the theory of the earth's annular system, and more than a quarter of a century of earnest study and research since that time has enabled Professor Vail to demonstrate the correctness of his theory beyond the shadow of a doubt. His methods are thoroughly scientific. Starting with an hypothesis he has demonstrated it to be a scientific truth; a truth that will stand the tests of "the highest known standards of scientific inquiry."

With this key we can unlock all the mysterious doors of the past; it opens the way into every nook and corner of the geological record; explains clearly the cause of the succession of ages; the source of the glacial epochs and why this mantle of cold came suddenly upon a world of abounding life. With this key we throw open the door of mythology, and lo! the myth is no longer a myth, but becomes the most fascinating of history; we turn to "evolution" and at once find the explanation of the succession in life forms and the clear reason for the "missing links" that have so long been a perplexity. Like all of Nature's laws, this one is as simple as it is far reaching and sublime.

In order to understand the phenomena to which "the world owes its first conception of a living God," we must understand the environment in which the infant human mind was nurtured and trained and brought to maturity. To do this we must go back for a moment to the very beginning of geologic time and see this earth a fiery molten mass whirling in space. To quote a bit from Professor Vail's latest published work: "No geologist, astronomer, or physicist, will, I presume, for a moment doubt the now firmly established conclusion, that the earth was at one time in an igneous-fluid state; and also that while it remained in this fiery

condition all its waters, and whatever else was vaporized and sublimed by the inveterate heat, such as the less refractory minerals and metals in the boiling mass, were driven away from its surface and hindered from falling upon it by the repelling energy of heat. A failure to follow this conclusion, and the consequences necessarily flowing from this primitive condition of our planet, has involved us in a maze of difficulty and error. A failure to comprehend many of the legitimate consequences of the measureless force employed, every pound of which must have been conserved in after effects, has immeasurably checked the solution of some of the grandest problems of Nature."

The mistake of geologists has been in the assumption that, as soon as the earth became cool enough for any waters to remain upon it, *all* the waters and all else that was vaporized came down again, and that since the close of the Archaean era only such forces as we now see have been at work upon this planet. In order to imagine this, geologists have allowed themselves to forget the proposition which you so truly and forcibly insist upon, i. e., that "Nature is ever constant." The same mathematical and mechanical laws were necessarily in force then as now. It was a physical impossibility for the measureless mass of mineral and metallic distillations and aqueous vapors to remain about the igneous earth without revolving with it; and in revolving with it, still obeying Nature's mechanical laws, they were necessarily thrown into bands or rings, such as the rings now to be seen encircling the planet Saturn. During the unknown time in which this work went on the force of gravitation was, as always, at work and the vapors necessarily assorted themselves in obedience to that law. It follows as an absolutely necessary consequence of the fact that "Nature is ever constant" in her mode of working, that when the earth was sufficiently cooled off or burnt out to admit of the waters remaining upon it, only the lowest and innermost ring could descend.

"The waters remaining on high" (I quote again from Professor Vail) "after the interior waters or first ocean fell to the earth, fell in a succession of stupendous cataclysms, separated by unknown periods of time." As a ring fell in obedience to Nature's mechanical laws it could only do so by first declining into the earth's atmosphere about the equater, from thence falling toward the poles in its efforts to reach the earth. This would cause the ring to gradually form a canopy of vapors over the earth, with openings at the poles. Finally, in its decline, this canopy must part at the equator and the two parts continue their decline or fall toward the two poles of the earth. In time the canopy ended its existence in vast down-rushes of rain in medial latitudes and measureless avalanches of snow in polar regions. The greatest mass of the ring necessarily fell mainly about the arctic and antarctic circles, where centrifugal force loses its power and the force of gravity would therefore have full sway.

What one ring did in obedience to Nature's physical law all the rings had to do, and so continued to do during the unknown eons of geologic time. The reign and fall of these successive canopies made all the "ages," as Professor Vail has clearly demonstrated. But I cannot now take time to follow out that line, as our inquiry has to do with only the last two canopies that spread over the earth. With the true key in hand with which to unlock its mysteries, the literature of the past yields more than abundant proof that the human race lived on this earth during the reign

and fall of at least two such vapor canopies. This statement is susceptible of the most positive scientific proof.

As you well say: "There is, however, always truth in tradition. No matter how grossly the original story may have been corrupted in its transmission from mouth to mouth through the ages of its life, the salient feature of a national tradition always retains its identity and essential character." This statement gathers added force when we come to realize that by far the largest part of the "corruption" of these traditions is due to a misapprehension and misunderstanding on our own part, through our failure to recognize the environment to which the "tradition" relates. When we once understand the fact of the earth's annular system and its necessary results, and so can place ourselves in imagination in the physical environment of any given people who lived during the last stages of the reign and fall of canopies, we can comprehend their "traditions" as they have been handed down to us and make most sensible history out of what before seemed but the grossest of error. For instance, and as bearing most directly on the inquiry we now have in hand, with this light in your mind it would be impossible for you to again say: "It is safe to say that no system of religion has ever flourished amidst so many adverse conditions as has the Christian religion. * * * It has its literary setting in a volume which teaches an absurd astronomy, an impossible geography, and a cosmogony the crudeness of which is detected and exposed by the learning of every schoolboy."

In the light of actual facts the "cosmogony" of the Bible becomes quite clear and scientific in its language. While it may now be true that "there are few who claim that the Bible records possess any scientific value as arguments in favor of anything therein set forth," it will cease to be true when people wake up to the fact—remember this is a scientifically demonstrable fact—that the absurdity and error to which you refer is in the minds of the scientists themselves and not at all in the Bible records. Of course this means a revolution of our thoughts in many lines, and that much of the world's literature must be rewritten to be in accordance with the facts. This is especially true in the fields of geology and mythology. But surely it is better to recognize and proclaim the truth as speedily as possible, rather than to go on teaching error to our confiding children and leaving them with that much more of a mountain mass of mistakes to unlearn before they can grasp the truth and be able to understand their surroundings and themselves.

During the reign of a canopy the earth was of necessity in the greenhouse or hothouse state, the vapor roof acting as a sifter and diffuser of the sun's rays; and during the reign of the last canopies, when the human race had come upon the earth, they grew to maturity under this influence. As the rays of the sun which cause rapid maturity and death were absorbed in the aqueous vapor surrounding the earth, people necessarily matured slowly and lived to a great age; as the record has it, the common age attained was near a thousand years. Surely that gave ample time for the teachings of humanity's protector to sink deep into their minds and so to become fixed for all time as an inheritance for the human race.

Try to put yourself into the place of a man upon the earth in that far off time; see above you the ever-rushing canopy of vapor, "the waters above the firmament," always moving, always changing in detail and yet repeating again and again in end-

less alternation certain scenes and figures; try to imagine the glories of the most wonderful sunset you ever saw multiplied a thousandfold, and you may catch a faint glimpse of the glory of the coloring this canopy roof presented to the eyes of adoring humanity. Here was harmony of color taught by the hand of the God of Nature. Harmony of sound must also have been taught by the same sublime teacher, when "deep spoke unto deep in the noise of thy waterspouts." Here also, Nature spread out her first mathematical problems and taught the growing human mind how to measure time and space. No teacher could be more perfect nor more patient than Nature herself as for uncounted centuries she spread these lessons day after day before the inquiring eyes of the human race.

You say: "Now the prophets of Israel were undoubtedly the best men of that race. They it was who constantly enforced the monotheistic idea, and thus saved Israel from lapsing into idolatry. * * * It was the prophets alone who constantly resisted this tendency toward polytheism on the part of the priesthood and the people." By "best" I understand you to mean the most intelligent and clear sighted, and so they undoubtedly were. They understood Nature's laws, and while priest and people were still prone to worship plural gods, the prophets had recognized the fact that these gods must pass away and Jehovah, the most high God, reign forever.

The first conception of a living God came when human eyes looked up to the rushing canopy above them—a *moving* and therefore to them a *living* object—and realized that it was the master of the earth on which they dwelt. Every nation and pople whose records have come down to us, in however fragmentary a form, afford evidence that the worship of the canopy as a god or multitude of gods was world-wide. In the Jewish records this plural god is Elohim. The prophets of the Hebrews and wise men of other nations learned to observe and to understand Nature and Nature's laws. In time the Hebrew prophets learned that Elohim must pass away and that a higher and far mightier, because permanent, power would come in its stead—Jehovah, the most high, the true sky, "that was and is and is to be." While I by no means deny that the prophets may have known and used psychic methods at times, still, when once we have the key to their language that is furnished us through our knowledge of the environment in which they lived—and in which and of which the sacred penmen wrote—it is easily seen that the imagery of the Old Testament is not the production of the subjective minds of psychics, but is a portrayal of canopy scenes and of life on this earth during the closing era of its annular system. The voice of God speaking to men was plainly Nature's manifestations in the canopy as it changed from a protecting covering to a demon of destruction. The age-long conflict between the sun and its vapor foes, as the canopy parted at the equator and revolved slowly but surely polarward to its certain doom, gave the intelligent men (and of such were the prophets) of those days plenty of time to study and comprehend the immutable laws of Nature involved in the magnificent scenes and tremendous conflict above and about them. The same mathematical laws which now enable astronomers to predict the movements of planets or location of stars enabled the prophets of those days to predict the end of their ephemeral heaven (the source of all plural gods) and the succession of the most high heaven—Jehovah, the clear sky.

You say truly: "The great step in advance which Jesus made was the result, not of cessation of psychic manifestations, but of a radical change in their character. The conception of God which he evolved was not the result of verbal communications from God, after the manner of the prophets, but was the result of the fact that he was endowed with the faculty of intuitive perception of the laws of the human soul."

Jesus of Nazereth belonged wholly to a new order, the new environment. The prophets under the old environment had obtained their knowledge of God through their objective senses and had "communications from God" only as they studied and comprehended the unchanging laws of Nature. "The voice of God" was the voice of Nature speaking to intelligent objective minds. Prophets, believing firmly in the divine power of the God of Nature, and being intelligent, could not fail to recognize that their highest study must be the laws of Nature, and that the safety of all people lay in their understanding of and obedience to these laws. This is as true to-day, in the twentieth century of the Christian era, as it was in the beginning of time. I most heartily agree with you that "No fact in Nature can safely be ignored, for no fact is wholly insignificant. Each is so inseparably bound up with the others that if even the most apparently unimportant fact is left out of consideration, inextricable confusion is likely to follow." That being true of even one tiny fact of Nature, just think a moment of the results of ignoring the vitally important fact that this earth once had an annular system, and that the human race grew from infancy to maturity under the influence of the last remnants of the ring system. What a world of misconception, misunderstanding and perplexity would have been avoided; what a vast amount of time and energy spent in misdirected study would have been saved if geologists and physicists had always borne in mind that most important proposition: "Nature is ever constant."

If students of Nature and translators of ancient records were but content to transcribe and translate *exactly* what they find, a knowledge of Nature's modes of working would not have been so long in penetrating the modern mind. But it seems that, with very rare exceptions, students of Nature and translators are alike searching to put their own preconceived notions of things into what they study—whether it be rock or animal or ancient book—in order to make it harmonize with their own conceptions, and so be intelligible to themselves. It was a fact in the primeval past when the first human mind woke to conscious intelligence, and it is a fact today, that only those who can go whole heartedly and clear eyed to Nature or to book, with the one sole thought of finding the truth —finding the truth for its own sake and regardless of where it may lead them, utterly regardless of all preconceived opinions—*can* find the truth in what they study. But all such *will find it,* and having found it, will not be long in recognizing that all truth is harmonious and must ever be so. Remembering that "Nature is ever constant," they will find that certain immutable laws of Nature must be recognized and obeyed if the human race is to attain the physical, mental, and moral stature that is easily possible to it—*if it learns to recognize and obey those laws.*

We give advice, but we cannot give the wisdom to profit by it.—*La Rochefoucauld.*

THE SPIRIT OF OPPOSITION.

BY S. F. MEACHAM, M. D., OAKLAND, CAL.

I am one of those who believe very fully that there is no force in existence that is primarily evil.

Evil as we know it is one of two things, either the absence of force or the wrong use of force. The one word ignorance may be made to cover both of these.

In the first case, what we call evil is like darkness or cold, a negative only.

Here we need to supply something that is absent.

In the next case we need regulation. But in neither class can there be discovered a positive evil; that is, an evil that is an entity that needs destruction.

If this be true, then the spirit of opposition that has existed for so long in all departments of medicine is simply some type of ignorance. It would seem that with the rapid advance of knowledge this opposition should rapidly die.

It is of course well known that it is dying out to some degree.

The reason that it does not die faster is found partly, and I believe mainly, in our formation of habits. We tend to continue doing what we do for a time, and that after all reason for the actions may have passed away.

This very fact should be not only known by all, but its physiological explanation should be studied, as it explains one of the main claims of all suggestionists; that is, that whatever we hold in mind tends to pass into action and finally becomes the physical man himself. It becomes incarnated.

This opposition grew up in our more ignorant and warlike ancestors as they were forced to contend with their savage adversaries, and also with the wild beasts that were no less formidable.

The thinking and acting along this line not only increased the size and activity of the brain cells that think fight, but increased their number as well. But the process did not stop here. The muscles used in contending, and the blood vessels that supplied these muscles, and the glands that manufactured the blood, and heart that circulated it, and so on throughout the body till the entire man was formed after this pattern. We must remember that while these parts were being built up, some others, their opposites, must have been neglected, and many other traits, not directly connected with these, must also have been neglected for want of inclination to use them.

But structures once built up are not torn down immediately, nor do they cease suddenly to act.

So we have to-day the spectacle of a race contending and quarreling after they have learned the futility, the uselessness, of fighting. Even physicians, who are supposed to be versed in the physiology of the brain, in psychology, are no exception. These, at least, would be supposed to know that fight awakens fight; that to contend only accentuates the tendency to oppose in the other party to the dispute.

Physicians would be expected to know that traits of character that are detrimental die from neglect and never from opposition.

It is too late in the day for any one

who makes any pretension to knowledge on these topics at all to contend that any trait of character can be actually killed, either in others or one's self. To illustrate, A cannot actually fight B save while B is in reach of him, and he cannot fight him ideally without holding him in mind; how, then, is he to get rid of B by opposition?

The same is true of an idea, with all its secondary bodily effects.

Supposing, says some one, that I use my will to inhibit the idea, what then?

Use my will to inhibit what? Can I try to inhibit some thought without, by implication, keeping the thought with me?

Think of it and see. You will find it impossible.

How, then, can I get rid of this spirit of fight, or any other trait? *By neglect.* This is the only way. I can by force of will stop acting out the idea, but it is not the stopping acting that kills it, but the transfer of thought and action into other channels, thus draining the blood current away and allowing the fighting cells to become weakened from lack of nourishment.

All along this has been the real method. How, then, is it possible to kill by force, in another, what we cannot kill by force in ourselves? The more I fight the disposition to fight, either in myself or my neighbor, the stronger the fight principle becomes. I *can* stop *actually fighting* my neighbor, and there is such a heavy percentage of the race that cannot think long without the privilege and stimulant of acting, that when once they stop contending in word or deed, whether they stop by desire or force from without, they will soon *stop thinking fight,* and it, this cessation of thinking, is the real source of improvement, of advancement, for those who can and do keep up the thinking, despite the fact that they are forced to stop giving expression to it, do not lose their desire to oppose.

It is also worthy of attention that the number who can and do think without the aid of expression in action is constantly on the increase. Those who can think abstractly are on the increase. It follows, then, that just in proportion as we thus learn to think independently of action will the old methods of opposition fail to eradicate the evil, for remember that it is not forcibly stopping their acting that eradicates the evil, but simply because they stop thinking when they cannot give their thought expression. But as we become more enlightened we have more patience, and keep on thinking and planning, and simply bide our time when we can act, or, more likely, act on the sly, and constantly make converts, so that by growth we finally become too strong to be silenced. So you see that the fight method is less and less adaptable to a growing race. The truth of the above can be seen by looking at the history of the growth of Suggestion, of Homeopathy, of Christian Science.

Private opposition, public opposition, laws, fines, etc., have all failed to stop their growth. In fact, they have grown on opposition because it has been a stimulant to them.

It would seem that physicians, above all others, should be familiar with these facts, and yet as soon as any of these persecuted sects gain sufficient power, they in turn become persecutors of those below them. This process has continued until we are all growling at each other like wild beasts. It is growl answering to growl without end. The Allopath fighting the Homeopath, who as soon as able turns and assists his enemy in fight-

ing Suggestion, and the latter, as soon as able to stand, assists both in fighting Osteopathy, Mental Science, Christian Science, etc., and the latter can be heard even now, in their infancy, screaming baby screams of hatred at each other.

The Suggestionists, at least, should know better than this; for is it not one of our corner stones that thoughts tend to become flesh and blood after their own kind, and that suggestion awakens thought?

Do we not contend always to avoid negative suggestion? Do we not endeavor to awaken the desirable thoughts, letting the undesirable ones alone?

Let us stop aping our savage ancestors and awaken to the needs of the day. Let us give to the world an example of a living intelligent body of workers alive to present needs and to modern thought.

Opposition was good for its day, because action was necessary to thought among men.

They could not withhold judgment, but thought passed immediately into action.

We of to-day need to know that there was a kernel of truth present here, as everywhere, for, as I have said, there is no evil *entity*. The kernel of truth was the desire to be rid of the evil, for while evil does not exist as an entity, it does exist as a wrong use of force.

How assist in ridding ourselves and others of this evil?

The way that is always successful and accords with our present knowledge *is to direct the attention to the desirable things,* and we will grow like, yes, *become,* what we attend to.

Well, but suppose some will not attend? Then opposition is still necessary with these to the degree necessary to avoid disagreeable consequences, but we should do this in the same spirit that we would guard an ignorant child, and not imagine that our opposition to their actions is the real remedy. *Let our opposition be but restraint, and that kindly, all the time holding up the desired ideal.* And let us be careful that we restrain no farther than we know to be necessary.

One should have the right to think right, and also the right to think wrong, if the penalty affects the actor only.

It is by suffering the pain that grows out of wrong action that the race has always learned mainly, and must continue to do so. Of course, I may learn from what others suffer, but even so, I suffer ideally as they do, and thus learn.

We see from the above that restraint may be necessary, but that opposition in the older sense, which carried with it the fighting idea, is not to-day necessary, and is detrimental to any cause adopting it.

Even in the enactment of restraining laws it is necessary to watch closely and prayerfully that this spirit of intolerance does not supplant the true idea of restraint; that teaching may be given, and the possible injury of undue haste to adopt the new be avoided.

Any one, however, who will look candidly at some of our prohibitory laws can see the beak and claw plainly showing in them.

I am sorry to be forced to say that even some of our prominent Suggestionists are addicted to this same fallacious method of opposing, with a beam in their own eye.

Let me give you a question which, if honestly asked, and as honestly answered, will always be of use. It will, of course, not lead to infallibility, but will lead to

what is right for each questioner at that stage of his advancement.

Here it is: Is this useful? If I act on this as an individual, as a member of a family, as a citizen, will it be useful? Or, is it possible that others may use it so as to be of use? If so, then it is my plain duty to either assist or keep hands off.

As long as more good than harm comes out of it, it is still my duty to be careful while trying to eliminate the existing evil, that I do not stand in the way of the element of good that is present.

Let all Suggestionists practice what they preach, and be tolerant in the widest, truest sense possible.

I Can.

If there is anything needed to promote the success of a man in business, it is honesty. This does not mean the dishonesty of appropriating that which belongs to another, but it applies to that class of men who are not honest with themselves and who habitually underestimate their ability.

Young man, don't say "I can't!" For some reason the great men of dictionary fame failed to think of that word when they compiled their gigantic works. There was plenty of chance for it, too. Young man, "I can" are the only words recognized by progressive business men today. Success has always been the outcome of "I can." Do you say it? If not, try it. Make yourself believe you can do a thing, and nine times out of ten you will do it.

It is said that some men tell a lie so many times over that they finally believe it themselves. Apply this rule to yourself in estimating what you can do. Aim high, and then determine to attain it. School your mind with "I can" until it is almost a part of your being.

So many lives are wasted by the false idea that a thing "can't be done." They are the ones that grumble, the ones who never rise, the ones who have no ambition to go higher. They think they have come to their limit, and must remain where they are. "I can," in many of these cases, would make life a success.

Business men ask applicants what they can do. They soon find out what they are incapable of doing. The world is crying aloud today for men who can do something well. Those who can and will make themselves generally useful to their employers are the ones who rise. No position is so high that there is not a chance to get one step higher.

The energy stored up in "I can" is bound to come out if the opportunity is given. Opportunities come thick and fast. Use them.

Seeing is believing. To believe a thing can be done is to try to prove it. To try it you need first to say "I can."—*J. A. Chessman in Chat.*

To fall in love with a good book is one of the greatest events that can befall us. It is to have a new influence pouring itself into our life, a new teacher to inspire and refine us, a new friend to be by our side always, who, when life grows narrow and weary, will take us into his wider and calmer and higher world.—*Drummond.*

A woman whose pastor asked after her health, replied dolefully, "I feel pretty well now; but I always feed bad when I feel well, because I know I am going to feel worse by and by."

Experiences

THIS column is devoted solely to contributions from readers of SUGGESTION who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our SUGGESTION readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

Hypnotic Somnambulism. An Experience.

SEDAN, Kans.

EDITOR SUGGESTION:

Dear Sir: A few days since, I was looking over some back numbers of SUGGESTION, and in your last April's number I saw the request for letters from hypnotic somnambules, giving their experience. Although I am not a subscriber to SUGGESTION, I have been borrowing copies of a friend, and so I thought I would venture to reply though it is rather late for that now.

I give you my word of honor that I have not been prompted by any hypnotist to do this. I was in Nevada, Mo., a while this fall, and while there I decided to take Weltmer's class course. They teach hypnotism, and in their class-room was the first place I was ever hypnotised. The first time just the falling test was tried on me. Of course, that worked well enough, but I felt no irresistible force—just simply got the thought in my head. The next time they tried to "put me to sleep." Although I fear I was very wide awake, I know I appeared to be asleep. Then he wanted me to change my coat, but as it did not seem to be wrong side out, as he said it was, I hesitated a good deal, but finally complied. When I was awakened, I acted as though I were surprised to find my coat on wrong, when I was not. I did not know why I acted that way, and afterward accused myself of trying to "fool people." But I kept all these doubts to myself. The third time I was hypnotized (counting the test for the first) the operator had me fighting bees. I neither saw nor heard bees, but rather constrainedly acted as if I did. After the first few times I began to doubt if there were such a thing as hypnotism, thinking that I had always acted my part during the seances just to keep from spoiling things. But these feelings wore off gradually, and I decided that there was something which made me play my part, though I knew not what. I heard some of the subjects saying that they simply felt compelled to acquiesce in the suggestions of the operator, but I hardly thought that was it in my own case, though I know now that it really was.

Then as time wore on, and I was hyp-

notized more, the delusion had more effect on me. I am a very imaginative person, and my imagination began to come into play during a seance. I would form a very vivid mental picture of whatever was suggested to me, and then act on that picture. Once, for instance, with two or three other subjects, it was suggested to me that we were riding in a balloon. The operator described the country we were supposed to be passing over, and, as I listened, mental pictures flashed through my mind of these scenes. I could still see the carpet under my feet, but I attended more to the pictures of the imagination than those of the retina. And when the operator told us we were about to fall into a river, my imagination was so wrought up that I actually became frightened and tried my best to keep out of the water, yet still I actually knew it was all imagination. I was like the child who goes into a dark room, imagines some bugaboo is sneaking up to him from behind and runs from the room pale with fright, yet knows it was scared at an airy nothing. This was my experience many times when under the hypnotic influence (after I had been well broken in), though at times, when not in the right mood, I simply acted through acquiescence. Upon inquiry I think you will find this to be the experience of many other somnambules.

In regard to the hypnotic "sleep," at first I lacked a whole lot of being anywhere near asleep. Hardly any languor was produced. I attribute that to nervousness on going before a crowd for a test, and because of keeping awake to see if I did go to sleep. But as I began to doubt if anyone were really unconscious when hypnotized, and cared less about getting that way myself, and when the nervousness wore off when I went forward to be hypnotized, the suggestions of sleep produced a sort of dreamy condition if they were continued sufficiently long, and then my imagination would be wrought upon when other suggestions were given. But if this condition was not induced I simply acted through acquiescence to the operator's suggestions as I said before. If I was to be made the subject of some test, of which a spectator had doubts of the reality, and I knew of his doubts, the fear of a failure worked on my mind till this dreamy condition was not induced very well; and then the test was much harder. It might be well to add a little personal description, so you could more easily judge of my characteristics. Age, eighteen; height, about five feet, eight inches; weight, about 127 pounds; occupation, teaching school; and would rather read than eat. As regards my somnambulistic abilities, (perhaps disabilities), many said I was the best subject they had ever seen.

At Weltmer's Institute they believe in the Mind Reading and Clairvoyant stages of hypnotism, and if you believe in them sufficiently to wish to know my experience in those things, let me know, and I will write you of them another time. Will also cheerfully answer all questions. I will feel amply repaid for this letter if it helps you in your investigation of the occult sciences. Wishing you success in your noble work.

ERNEST Z. BENNETT.

More Light Wanted.

DERBY, CONN., Nov. 14, 1902.

EDITOR SUGGESTION:

Please forward inclosed letter to Mr. Austin. I presume his address is Detroit, Mich. Wish he would write another article and let us know some of the things his departed friends have said to him, also how some of the

readers of SUGGESTION can secure the same results which he claims to have secured.

How strange that a man of intelligence and knowledge of the world can believe as he does. It makes one question his honesty. May you live long and deal humbugs many more vigorous blows. No answer expected. Yours, admiringly, WM. S. BROWNE.

MR. BROWN'S LETTER TO MR. AUSTIN.

DERBY, Conn., Nov. 13, 1902.

MR. C. W. AUSTIN:

Dear Sir: I have read, with much interest, your communications in the November number of SUGGESTION, and am surprised that you feel so positive that you have not been deceived. Has it never occurred to you as very strange that disembodied spirits can communicate only in darkness?

Have you ever tried to get communications in the day time?

When these things that you have written about were going on, what do you suppose would have been seen if a light had suddenly been thrown into the room?

Did you ever know of a case where this was done without showing that it was embodied instead of disembodied spirits that were performing?

You know that hundreds of people have felt sure that they were communicating with spirits and have afterwards found that they had been deceived.

You say you exercised all the caution necessary to convince yourself that your senses were not deceived. You do not tell us how much caution you did exercise You write about having placed a pad of paper and a pencil on the stand before the seance, and after the seance a poem was written upon it. Suppose you had placed that pad in a box and locked the box and kept the key in your hand; do you believe there would have been any poem on the pad unless it had previously been written upon by an invisible fluid which in a few minutes would become legible?

You have doubtless read the report of the Segbert Commission that was appointed to investigate the claims of spiritualism and who consulted the greatest mediums in the world, and not one of them could do any slate writing when the slates were securely fastened together. The fact that the spirits work in the dark is one of the worst things about it. No good reason can be given why a spirit could not rap on a table in daylight as well as in the dark and a great many reasons can be given why mediums insist on working in the dark. "He that doeth truth cometh to the light." No genuine medium should object to investigation, and the fact that they are not willing that the light should suddenly and unexpectedly be turned on shows plainly that they are afraid it will be seen how they do it. And then this insisting that the hands shell be held, how plainly that shows that it is to prevent discovery.

For years there were strange performances in the house of a clergyman in Stratford, near this place. Hundreds of people went to the house, and the papers were full of the matter. After awhile it was found that the good old clergyman had been deceived by his children. If you are really frank and honest in your statements, as your article would seem to indicate, then you are certainly being deceived by members of your own family. You have it in your power to ascertain beyond a doubt whether you are being deceived or not, but you certainly have not taken the pains you ought to have taken to find out how these things are done. It is a great thing to assert that you have had messages from departed friends, and you ought to be able to give to the world convincing evidence. Just stop and think for a moment how it

sounds to say that a departed friend had been talking with you by means of raps on a table, and that he could not make these raps in the day time, only in the darkness. If your departed friend could rap on a table, don't you suppose he could knock over a vase or rap on a tumbler so that it would vibrate or do forty other things where a little force was required? And then who is to decide how much value to give to one rap, and two raps, etc. Who started the rap alphabet? How did the spirits tell mortals how to understand the raps?

Does it not seem absurd the more you think of it, and does it not seem as if departed friends have lost their common sense if they can not continue to communicate with us in some more sensible way? Do not allow yourself to be deceived any longer.

Make such tests as sensible people make, that put the possibility of deception out of the case.

Think what a great stir in the world Slade made, and how he deceived some men of science and how unwilling he was to submit to such tests as would have convinced the most skeptical.

Yours for truth and against deceit and trickery,

WM. S. BROWNE.

A Judge's Experience with Telepathy.

DEAR EDITOR:

Your generous allowance of space for the use of readers of SUGGESTION to air their views, or rather their experiences in Telepathy and kindred phenomena for the sole purpose of determining the truth relating to these much disputed facts or fancies, is, I think, highly commendable.

It is to be hoped that we as true investigators will record and report only genuine phenomena—*facts*. Our motto should be, "Prove all things; hold fast that which is good."

After a most careful study and investigation of psychic prenomena, and several years in practice and experimentation, although formerly inclined to be skeptical, I am compelled to ask this question: If it is not a fact that one mind can communicate with and affect another mind at a distance, how can we account for much of the phenomena that seems to be in response to our efforts to produce them?

Of a very large number of instances in my own experience, I will relate only two at this time.

On October 31, 1900, I first met Madam S., a magnetic healer, who had been very successful in her treatments, both personal and absent. In this connection I reasoned that if she was able to treat a patient at a distance she would also be able to *receive* impressions as well.

Without intimating to her that I intended to make a test, I proceeded to do so. One night, after retiring, and before going to sleep, I charged my mind with the task of communicating with her, or, rather, of making her conscious of my presence while we should both of us be asleep.

In the morning I awoke with the impression that I had gone to the house, about eight blocks away, passed within and to an upper room where I saw her sleeping. I passed on to the bedside, stood there a moment, placed my hand upon her forehead, and left the room. In this connection I will say I had not then and never since have I been in the upper part of that house, yet I saw it plainly on that night.

Meeting this lady a few days later I said: "Did you receive a telepathic message from me last Tuesday night?" Her

reply was, "No, I did not receive a telepathic message, but a strange thing happened."

Wishing to avoid all possibility of mistake or deception, I proceeded to write and seal in an envelope my experiment. This I did without her knowing what I wrote. I then asked her to write her experience, or to tell me, when we would then proceed to "compare notes." She told me all as I have here related, and added: "It awoke me, and I knew at once that it was you. I also felt the impress of your hand upon my forehead until the afternoon of the following day."

Instance No. 2. In October last Mrs. C. went from this place to visit a sister in Indiana. She had been suffering from diabetes mellitus. This lady had been treated by M. D.'s with only temporary relief. She was gradually failing; dropsical and other conditions manifested themselves during her absence, and she was growing weaker.

On the 27th her husband told me he had received a letter from his wife stating that she was failing rapidly, and asked me to give her absent treatments. I told him I would begin the next morning and give her treatments before she should arise. At 4 o'clock next morning, Oct. 28, 1902, I awoke and proceeded to give the treatment. A few days later she wrote Mr. C. that she was stronger and about a week later returned to her home here. She has since told me that the increased strength was, at that time unaccountable to her.

It is almost needless to say that this lady is now responding beautifully to personal treatments by suggestion.

These are only two of many of my experiences in an earnest effort to learn the truth about so-called "thought transference," and I am many, many times, in my work, led to ask, If it isn't telepathy, then, what is it?

JUDGE W. F. HUBBARD,
Kalkaska, Mich.

Suggestion in Bright's Disease.

EDITOR SUGGESTION:

I have had a case that seems to me particularly interesting, and thinking it might prove of some value I herewith submit it in full. Case male, name James Stewart, Utica, Mont., age 61, complaining 18 months with what a number of other physicians had diagnosed as Bright's Disease. Symptoms, puffy condition of the face and especially under the eyes, dyspepsia, enlargement of the liver, constipation, urine abundant, chemical test showed albumin in urine. Countenance pale and bloodless, severe pains in back, sleeplessness, smothering sensations at night, attacks of nausea daily, pains in limbs and loins, skin harsh and dry, flatulency, dropsical swelling of extremities, headaches nightly, and only relieved at hour of treatment. Appetite very poor.

After an examination by a physician who is gold medalist of his class, he was told that the upper lobe of his liver would have to be removed or he would die in a short time. He refused to submit to such an operation and visited two different hot springs with no benefit; in fact he seemed to grow even worse. He had also taken treatment from a number of leading osteopaths and he had given up all hope. When he came to me his normal weight before sickness was 150 pounds. During his illness he reached 180 but after treatment by several leading physicians his weight was reduced to 136 pounds and while taking these treatments he was tapped 11 times. At the time I took the case he was unable to get up or down stairs, and moved about with great difficulty.

Treatment: Special attention was given to the proper administering of the "life essentials." Suggestions such as hunger, better digestion, proper drinking, breathing, bathing, daily movement of the bowels, sleeping and other suggestions that applied to his case, were given daily. After three weeks treatment patient took a four-mile walk into the country and back. After six weeks' treatment weight decreased from 136 pounds to 122 pounds, which I deemed necessary in his case, and he is at present a well man to all appearance, scarcely a trace of albumin being present in his urine. It has been over a year since he received treatment from me and to-day he is still in a good healthy condition.—Dr. O. E. Pearsell, Billings, Mont.

Spiritualism or Fraud?

Imperial, Cal., October 25, 1902.

Editor Suggestion:

Accepting your offer in October number of Suggestion to give space to your readers of accounts of genuine unusual phenomena, I take the opportunity to give a personal experience with a materializing medium on the Pacific coast within the last six months. Right here I enter a disclaimer of being a spiritist. On the contrary I have for years and until very late years been a decided materialist believing that when a man was dead he was dead all over, but I have grown out of that—but to my relation of experience.

A friend who is a decided Spiritualist invited me to be present at a materializing seance to be given at her own rooms by Mrs. Crindle. I accepted. We found Mr. and Mrs. Crindle occupying two front rooms or rather one front room, connected with one back by double hinged doors. The rooms were on the first floor above the ground and over a tea and China store. The other rooms on the floor were used as offices and lodging rooms. The rooms used by the Crindles were not connected with any other rooms, but both opened out into a hallway. The hour set for the seance was 8 p. m. When we arrived there were six others present, all strangers to me at the time, but all known to my friend, who introduced me to them. One was a principal of a public school. One was a physician. Two were merchants in the city. Two were ladies—wives of two of the men mentioned. Before beginning the seance we were requested to inspect the room, which several present, including myself, did. The floors had rugs with a strip of bare floor all round next the walls. The ceiling was about ten feet high—ceiling and walls finished in white hard finish. The building itself was of brick. A curtain of dark colored material was suspended across one corner of the front room being held by a gather on a string which was stretched across from wall to wall and fastened at the ends with tacks or very small nails. The curtain parted in the middle from top to bottom really making two curtains. The two walls behind the curtain were draped by a black light-textured cloth tacked to the wall and extended so as to cover one half of one of the hinged doors and also tacked to the door and the casing above and at side of the door. There was a space of three or four feet above the front curtain through which one could see the back drapery and top of door. In the corner of the adjacent room and against the door was a bed. There was a chair and a guitar behind the curtain. There were two large front windows with double casings or wood finish between. At a height of six or seven feet was fastened on this casing, a box with a movable bottom

and a transparent front, over the front was a sliding cover to the top of which was attached a card which passed across the room and then a pulley on the ceiling just behind the curtain and down to near the floor. This was for the spirits to regulate the light which they did by pulling the string which carried the sliding cover in front of the transparent front of the box. When the inspection was through, Mr. Crindle removed the bottom of the box and placed on it a lighted candle and then replaced the bottom, leaving the transparent front exposed. He then locked all the doors and closed the transoms and turned off the electric light. This after seating us in a semi-circle facing the curtain. We were requested not to leave our seats under any circumstances unless invited to do so either by the medium or one of the materializations. Not to make any adverse remarks no matter what happened until we had left the room. We were told we might call the phenomena what we pleased, we were not asked to believe it a spiritual phenomena. The medium and her husband sat in chairs next the curtain and formed part of the semi-circle. We were asked to join hands and sing low so as not to disturb other occupants of the floor. Mr. Crindle leading off in the singing, snatches of religious hymns were sung "Angels hovering round" "Nearer my God, to Thee" and other familiar pieces. The candle light was sufficient to distinguish every one present. In a few minutes a form appeared between the curtains. Mrs. Crindle leaned forward and said, "Who is it"? There was a faint sound like a whisper. Mrs. Crindle replied, "Whom did you say"? Another sound. Mrs. Crindle said, "I am sorry, I don't understand you." The form vanished, retreating backwards and Mrs. Crindle said, "Come again."

We were told that the spirits came weak at first, that soon they would be stronger. The singing continued and other forms appeared. Some of them spoke in whisper and some in audible tone announcing their names and greeting us with "Good Evening." "I am glad to be with you this evening," etc. There were two forms that made up apparently on top of string that held the curtain and when fully made up jumped to the floor in front of the curtain. One form made up behind the sitters glided round in front recognized one of the party by name and disappeared behind the curtain. A small form appeared with a child's voice and on request sang two kindergarten songs and, childlike, failed in one of them and said, "I have forgot," when Mrs Crindle prompted her and she went on to a finish. After a half dozen or so appearances Mrs. Crindle went behind the curtain. Mr. Crindle informed us that there she went into a trance. Once or twice she came out with a message for one of the party from spirits that she said were not yet able to materialize, and while outside the curtain, on the opposite side of the room two forms came out from behind the curtains, each recognizing persons in the circle. Mr. Crindle was sitting outside and called attention to the fact that the medium was on one side of the room and the materializations on the other. Mrs. Crindle was behind the curtain when the forms made up over the curtain. After one of them had floated down a child voice said "Was that not a good float? After a while I am going to float. Don't you want to see me float?" Soon a child form appeared and said, "Now I am going to float," and up the form went till head was near the ceiling where it hovered a few moments and came down. I could discover no way by which a dummy could have been lifted

by the string that ran to the candle box as it hung at least six feet back.

Most of the forms were draped in white, some in dark with light ornamentation, stars and bangles. Some were male and some female. The males were clad in regular masculine attire. Once or twice the guitar was played behind the curtain accompanied by male and female voices. Query whether the female voice was that of the medium, the male a concealed graphophone hidden within the guitar. The male voice sounded very like it. Granted this is so it don't account for other puzzling features of the entertainment which, if all jugglery, was worth the admission. Of course the Crindles are making a business of their exhibitions. I can not explain the phenomena and should like to have comments.

Respectfully,

FRANK P. BLAKE, M. D.

P. S.—I can give names of persons who will verify the above and not that only but also claim to have recognized departed friends. The forms were fully made up features—hands and arms, also feet in some of them, others were too heavily draped to distinguish.

[Doctor, send 50c or a new subscriber for SUGGESTION, and you will be mailed a copy of "Spookland," which will show you how this kind of materialization is accomplished, so that you can duplicate it yourself.—Ed.]

RICH HILL, MO.

EDITOR SUGGESTION:

As the readers of SUGGESTION are having a kind of class meeting, I shall present an experience.

A niece was visiting us from a distant State. She is a medium-sized girl, and this I had noted, of course; but no thought as to her weight had crossed my mind. My wife and Carrie, this niece, and my son Homer, were together one forenoon where there was a pair of scales. Carrie got on the scales, and Homer weighed her. The weight was 122 pounds.

While my wife and the girl were eating dinner, wife said to me, "Guess what Carrie weighs." 122 flashed into my mind, and I called out that number. Both laughed and exclaimed, "Homer told you." I had not seen him that day. Was it telepathy?

Some years ago our home was in possession of a baby girl. A friend gave her a piece of jewelry, but it was lost. The child died when a year and a half old, and some five years later, my wife dreamed that the piece of jewelry was under the dirt at a certain spot at the root of a certain maple tree in the yard. So strongly impressed was she that when she got up she took a knife, went out and dug up the ground at the spot indicated; but did not find the jewelry. Rain fell and settled the loose dirt a few days after this, and some boys were standing under the tree, when one of them saw a bright corner of something sticking out of the dirt. It was the piece of jewelry. We are not Spiritualists. Can you or your readers explain this matter? O. SPENCER.

Does Medicine Cure Disease?

I have been thinking along the line of thought, expressed by *Medical Talk,* upon medicine, vaccination, medical legislation and kindred subjects from fifteen to twenty years, and with an ever increasing conviction of mind that medicine is just what the great French Professor—of the foremost school of medicine in the world—told his class, namely, "Gentlemen, the fact is, *medicine is a great humbug.*"

What more is needed to prove the

truth of that than the daily results all around us. Dr. O. Wendell Holmes described the thing graphically when he said: "The disgrace of medicine has been that colossal system of self-deception, in obedience to which, mines have been emptied of their cankering minerals, the vegetable kingdom robbed of its growth, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the conceivable abominations thus obtained, thrust down the throats of human beings suffering from want of organization, nourishment and vital stimulation."

Why intelligent men continue to practice such a system, and why the people continue to be humbugged, and, *worse* still, poisoned daily and yearly, is a great mystery to most minds when first awakened to a sense of the wrong. I see you answer these questions just as I have had to do a hundred times in the past few years. It's all plain enough to be seen when you are inside looking out.

I was born and raised in a doctor's office, spent my youth in his apothecary shop, studied medicine and dispensed in a hospital three years and afterwards spent nearly thirty years in my own drug-stores compounding the vile poisons, associating all this time with the men of science (?). Why didn't I quit the nefarious business? I did three different times, but knowing nothing else and failing at all else I tried, I was forced back into it to make a living. Many M. D.'s are in the same boat, but the very best of all reasons for keeping up the thing is the *superstition* in the minds of the common people, and, in fact, all classes of people, that *"medicine cures disease."* There is the grand lie underlying the whole, which you and I and a hundred, nay a thousand advocates learned and eloquent as they may be, cannot undo or convince to the contrary in the next generation. It's a deep-rooted plant thousands of years old and will take long to eradicate.

But thank God that the seed is being sown. I honor the men who are doing it as I do those other noble fellow-humanitarians who are smashing theological creeds, and ologies and isms, in the interest of humanity and common sense. Let the good work go on. I like your style. You can't be too radical, the *truth* is what the world wants, or at least what it needs, and I believe it is really preparing to receive it at last.

J. F. Caldwell.

Nashannock Falls, Pa.

The Evil Minded.

The evil minded person continually searches for evil in those around him. In nature he sees only clouds, mud, and malaria. In art he looks for a crack in the varnish or a flaw in the marble. He looks upon a kind act as a stroke of policy and a Christian life as a cloak to hypocrisy. He cannot admire the beauty of a horse for he is looking for ringbones and spavines. He gets no enjoyment from a beautiful song for he is on the alert to catch the singer on a false tone. Hills are hard things to climb, flowers are weeds, and woods represent so many stumps to be grubbed out before a crop of potatoes can be raised. He likes to brag about his own possessions in order to fill the hearts of his listeners with envy, while his own heart is filled to bursting over the possession by some one else of something he lacks.

If you do not admire such a person, know that he has become evil by thinking evil, even as the pure minded become so by thinking good.—*Indian Guide.*

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of his mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be condensed as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries already pouring into this department. The editor does not wish to monopolize this whole department and would be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 48. How to Treat a Skeptic.

EDITOR SUGGESTION:

Having been a subscriber and close reader of SUGGESTION for nearly three years now, I wish you would publish the following in the next number, together with your reply, and ask other readers for an opinion.

I am a firm believer in suggestive therapeutics, also in telepathy. My wife is a decided non-believer. She is of a very nervous temperament, suffers largely with severe headaches and constipation. I cannot hypnotize her or use any suggestion to any effect upon her at all, on account of her strict non-belief. I am certain that could I once treat her with auto-suggestions, while under the influence of hypnotism, I could greatly allay her nervousness and headaches and make her a much healthier and happier woman. Will you not kindly point out to me some way in which I may be enabled to produce hypnosis in her case—as I have successfully done with others, for entertainment of parties and for relieving sufferings—and thus cause us both to be happier?

She says she would be a firm believer if any one could but place her under the influence once, but claims that person does not exist.

Trusting you will come to my aid in the next issue, without fail, I am, P.

Mo.

There is nothing in the skepticism of this patient that will prevent a perfect cure if a little tact be used and the suggestive treatment be properly directed. If you have been endeavoring to "put her to sleep"—have told her she must be put to sleep before you could benefit her—I do not wonder that she is skeptical. She is probably a woman with sound common sense and strength of will—not a hypnotic somnambule; and for this you should be thankful.

My advice to you is to get her to sit down quietly sometime, when you can get her whole attention, and explain to her the necessity for looking after the life essentials as outlined in my clinical report this month. Get her to breathe, eat and drink properly; paying particular attention to sipping her fluids often during the day. Lack of secretion is producing her constipation and the headaches are due to imperfect elimination of the waste products. Both troubles are the result of not drinking sufficient fluids and it is possible to increase the secretions and stimulate elimination more rapidly by drinking frequently in small quantities than by taking a large quantity at one time. Make this clear to the patient and she will sip her fluids, and every time she sips, she can-

not help remembering what the fluids are taken for. Consequently she will get the full benefit of auto-suggestion and the desired results will follow.

Leave out the hypnotic nonsense such as you have employed on weaklings for entertainment purposes. You have told these poor hypnotic somnambules they were asleep and they have agreed with you, while all the time they were as wide awake as you. Your wife is not weak willed enough to say she is asleep because you say so, and for this reason you will get all the better results in her case if you follow the line of treatment I have indicated. Kindly try it and report in time for the January issue. Her constipation will be relieved inside of a week. The headaches and nervousness will disappear for good inside of a few weeks as her general health improves.—Ed.]

Query 49. Trip to Mexico.

EDITOR SUGGESTION:

Can you tell me how many subscribers to SUGGESTION intend to make the trip to Mexico in January to visit the Motzorongo plantation? What percentage of the stock has been taken by readers of SUGGESTION, and to whom does the unsold balance of the treasury stock belong? Why is it that the Motzorongo Co. is capitalized for only $1,250,000 on 165,000 acres of land, while other Mexican companies are capitalized for $200 to $300 per acre? D. B.

Miss.

I cannot tell, at present writing, how many subscribers intend accompanying me to the plantation in January, for many of them have communicated directly with the secretary, Mr. Bibb, but several have notified me personally that they intend going. Mr. Bibb believes the number of persons going will warrant chartering a special train—certainly several special cars will be required to accommodate the tourists.

There will be accommodations for all. The manager's house has 25 bed-rooms, but many of the tourists will sleep in the Pullman cars which will be left on a siding on the Motzorongo property. The day time will be devoted to sight-seeing and examining the property, and there will be plenty of entertainment at the administration building in the evenings. About one week will be spent on the plantation. I shall be glad to have the names of those that intend going and I will forward to them the Motzorongo bulletin for November, which gives full particulars about the trip.

Up to the present writing $68,000 worth of Motzorongo stock is held by readers of SUGGESTION, and I expect to see this increased to at least $100,000 by January 1st, if the stock lasts that long.

I wish I could put the Motzorongo proposition before each reader personally. It is difficult to do this matter justice in writing and I am certain if I could present this proposition as it should be presented our readers and their friends would hold $200,000 worth of this stock within the next thirty days.

When the present allotment of 40,000 shares of stock is sold there will still be more than half the capital stock left in the treasury, and it is there for the benefit of all stockholders to do with as they please. They can dispose of it in two or three years for $100 per share, or they can keep it in the treasury and thus increase their dividends, for treasury stock does not draw dividends; the profits from the plantation being divided among actual stockholders only. Everyone in this company is in it to make money. We are all working for a common interest, and the only money to be made by anyone

comes out of the profits from the plantation in which everyone shares according to the amount of stock he holds.

The reason Motzorongo's capitalization is so low, in comparison with the capitalization of other Mexican plantation companies, is that the Motzorongo Co. is a close corporation worked for mutual benefit, whereas the majority of other companies have a development company composed of a few men who clear sometimes 60 per cent of all the money invested by stockholders, only 40 per cent of the money paid for shares going into actual development work, yet many of these companies pay well.

Every cent received by the Motzorongo Co., through the sale of stock, is spent for the benefit of the whole company as carefully as if each stockholder was doing it for himself and, as I said before, the only way anyone connected with this company makes money is from dividends on his stock; every share of stock sharing alike. There is no preferred stock. No stock has been given to promoters. Every share of Motzorongo stock has been paid for in hard cash.

If the Motzorongo Co. were capitalized at the same rate as other Mexican plantation companies, it would be capitalized for $50,000,000 to $60,000,000. Consequently when I say that $10 invested in Motzorongo is equal to $100 invested in the average Mexican plantation, I am extremely conservative.

The company has nearly 500 acres planted in sugar cane at the present time. With this and other products a 20 per cent dividend will probably be declared in 1903. There will be 1,000 acres under sugar cane next year and over 2,000 the following year. When there are 5,000 acres under sugar cane, the company will be able to pay nearly 100 per cent per year in dividends on the profits from sugar alone, to say nothing of the dividends that will come from corn, lumber, cattle, pineapples, cocoa, coffee, bananas, rubber, etc.

Rubber is a very profitable product and there are thousands of rubber trees on the plantation, but returns are not counted on from this source for several years. A rubber orchard ten years old yields a profit of from $300 to $500 per acre per year, and there are thousands of acres of Motzorongo that can be devoted to this product. Pine apples give a net profit of $200 to $350 per acre.

Who would dare to estimate the actual net profits from the Motzorongo plantation 10 years from now with even 10,000 acres under full cultivation? With 10,000 acres under cultivation, 155,000 acres of untouched land, which is increasing in value every month, will still be left, and experts say that uncultivated land in the vicinity of Motzorongo will be worth $300 per acre inside of ten years. In the Hawaiian Islands an acre of ground planted to sugar cane is valued at $1,000—one sugar plantation there consisting of 5,600 acres is valued at $8,000,000.

I want every reader of SUGGESTION to hold some Motzorongo stock before it is all sold, but they must secure it early. "A word to the wise is sufficient" so let us (The Suggestion Family) capture $200,000 worth of this stock while we have the opportunity.—Ed.]

Query 50. An Easy Nut Cracked.

EDITOR SUGGESTION:

The enclosed clipping appeared in The Religio Philosophical. What do you think of it? Is there any other explanation for the results obtained than that given by the writer of the article?

Montana. M. P. B.

A NUT TO CRACK.

To The Editor:

A recent experiment with one of the somnambules in my class is worth reporting. For it I find no adequate explanation.

I took about 75 of my business cards, as they have a blank side and are as nearly alike as human ingenuity can devise. While the young man was asleep, I had a member of the class take one from the pack and put a private mark upon the printed side. I placed this card, blank side up, on the top of the pack and put it into the hands of the subject, telling him that there was a picture of a lady upon the top card. He saw the picture. I then told him that he would know that card when he awoke and ran over the pack. I awakened him and told him to run the cards. He did so, and when he came to one card he stopped and said: "Why, here is Mrs. N——'s photograph on this." The card was handed to the one who had marked it. It was correct. This we have tried since on a number of occasions with the same success.

The next day after the first experiment he came into my office, and I put the marked card among a lot of others and asked him to become passive and look the cards over. He did so and picked out the correct card. I tried him a week later, putting six cards that had been marked on several different evenings, with some 50 others. He had no difficulty in picking them out of the pack and seeing upon them the same pictures he had seen the first time.

This cannot be explained upon the principle of Telepathy, for no one knew the card amid all the rest. The experiment, I feel, means much in helping to solve the problems of mind and in explaining the phenomena of imagination and clairvoyance. I give it as a "nut" for the physical scientists to crack. Ultimately, I think, we shall come to the conclusion that there is nothing but mind: that thought has power as a mode of motion to print pictures, through the imagination, and that, in reality, the Imagination is the only creator. Henry Harrison Brown.

[The best way to answer this query is to reprint a few paragraphs from "Hypnotism Up to Date," which as most of you know was written several years ago in the form of an interview between Sydney Flower and myself. Both Dr. Flower and myself have greatly changed our views since this book was written six years ago, but the extracts I reprint will serve to show the explanation I gave at that time for the phenomenon in question, and I have had no reason to change my explanation in spite of six years' additional constant experimental work with hypnotic somnambules and occult phenomena.

Here is the quotation from "Hypnotism Up to Date":

"By the way, I went to a hypnotic entertainment last evening, and I came away with the idea that there might be something in telepathy after all."

The doctor sniffed audibly.

"I am inclined to think," I continued, "that we should not be too hasty in declining to believe."

"Who declines to believe?" inquired the doctor, with asperity. "Every student of psychological phenomena is anxious to believe. Tell me what you saw."

"Two experiments, or feats, I should rather call them," I said, "which struck me with remarkable force. They are absolutely unexplainable except by telepathic communication." I waited for a remark, but the doctor was silent, and I proceeded.

"The operator chose a subject from the audience and put her into the somnambulistic state—she was a lady whom I know quite well, and who is absolutely above suspicion as an accomplice or coadjutor of the operator; then taking a pack of cards from his pocket, he handed them around to the audience to be examined, and requested someone in the audience to put a small private mark on the face of a card and to hand the card so marked to him, the operator, with the rest of the pack. Someone near me happened to have a new pack of cards in his pocket, and he substituted these for the other pack, handing his own to the performer, and saying, 'I have put a mark upon the face of the top card in the pack. Of course, the performer must have noticed the exchange, but he probably did not wish to make a fuss, and he felt sure of success anyhow. So

he took the pack, and going to the subject, handed her the pack just as he received it, the marked card face downwards, upon the top of the pack. 'I want you,' he said, 'to look hard at this portrait,' and she gazed steadily at the back of the card he gave her. 'It is a portrait of your sister,' he said, 'and is considered an excellent likeness. I want you to remember that portrait, so that when you see it again you will be able to pick it out at once. Is it a good likeness?' 'Yes, very good,' she replied. 'Very well,' said he, 'look at it again, and be sure to remember it. Just describe how she appears there.' Well, the subject went into all the details, you know—dress, hair, hat, and everything, and then he took the cards from her and handed the pack to someone to shuffle. He shuffled them well, for I watched him, and then returned them to the performer. He said to the subject, 'I want you to take this handful of portraits and pick out your sister's photograph from among them.' You understand that she was only looking at the backs of the cards. Well, she went straight through the pack and stopped at a certain card. The performer passed it to the man beside me. 'Is that your card?' he asked. 'It certainly is,' he replied. 'Here's my mark.' I was very glad he picked this man out, because the result of this feat settled his skepticism for that evening."

"Wonderful indeed!" sneered the doctor, when I had finished. "So she only saw the backs of the cards, eh? Ah, clairvoyance without doubt—and it convinced the skeptic? Truly we are a credulous people."

"Come, then," I said; "since you're so cocksure, let's have the explanation."

"Would you like to see me do the trick?" he asked, "or would you rather waive that and have the explanation at once?"

"I want the explanation," I said.

"Very well," he said quietly. "It hardly becomes me to laugh at you, I suppose, seeing that it took me some time to satisfy myself that there was nothing in the trick beyond a certain quick observation, but after performing it correctly myself with an ordinary pack of cards while I was in my waking condition, I was satisfied that there were at least two ways of doing it."

"Nonsense," I said.

"I did it six times running with six different packs, and that was enough for me! Do you know the explanation? No two cards are ever alike. Look fixedly at the back of a card in any pack, and then see if you can't pick out the card any time you want to. You can, if your observation is fairly acute."

"But there's more than that in it," I cried.

"Of course there is," said the doctor. "That's only half the trick. We know how it can be done; now to prove how it is done. How do you suppose we got at the truth? Simplest thing in the world. We woke the subject up and asked her how she remembered the photograph. She couldn't remember, didn't know how she did it. Made her do the trick again, and told her that this time she *would* remember. Woke her up again. 'How did you know this card?' 'I knew it by the spot in the corner,' she replied. 'Didn't you see your sister's face in it?' we inquired. 'Not the second time,' she replied. 'I did when I was first told to look at the card.' Very simple, you see. Anything odd in the appearance of this particular card was firmly fixed in her memory. Yet she didn't know in her subjective state that that was how she chose the right card. Hence she was perfectly honest in her work; you see both she and I, she with the subjective, I with the objective consciousness, performed the trick alike."

At the time the interview with Dr. Flower occurred I believed the hypnotic somnambule actually slept and remembered nothing that occurred during a seance. But even at that time I had discovered that by suggesting to a somnambule that he should tell what he saw on the card that reminded him of a photograph, he would be compelled to tell me the truth, and the truth came out unexpectedly, for I thought then the subject actually saw a photograph.

Some subjects are more cunning than others, so that this feat cannot be successfully performed with all somnambules unless they are given a "cue." Give them the "cue" and even the dullest of them will perform the trick very well, for if you will examine a pack of playing cards

you will find that no two of them are alike. Every card has some distinctive marks by which it can be easily remembered. If blank white cards are used the trick becomes much easier, for I defy anyone to produce fifty ordinary business cards that not so clearly marked individually that a young child can pick out the selected one every time. In fact, if you spend a month endeavoring to find fifty —nay twenty—white cards without individual markings you will fail.

Take the trouble to test this matter for yourself. You will be amazed at the result. Then try the experiment with a hypnotic somnambule, and if he selects the correct cards, look him straight in the eyes and say to him, rapidly, "Tell me what made you remember this card. Tell me now. Tell me quickly. Tell me," etc. Repeat this suggestion often and rapidly and he will tell you the truth. He feels compelled to tell you the truth and will point out the marks by which he knew the card. Try it.—ED.]

Query 51. Who Originated the New Thought?

Can you give me a synopsis in your "Query Department" in SUGGESTION of the New Thought as to what it is, where and when started and by whom. G. F. B.
Ohio.

I sent this query to William Walker Atkinson, formerly associate editor of SUGGESTION, but now associate editor of *New Thought*, and requested him to answer it as concisely as possible, for I knew no one else so well qualified to do the subject justice.

Here is Mr. Atkinson's reply:

DEAR DOCTOR:

I do not see how I could well answer these questions in the short space of a query department. It would be like trying to answer the questions, "What is Religion?" "What is Medicine?" "What are they?" "By whom, when and where started?" etc. I have tried to answer the question, "What is the New Thought?" in my last book, "The Law of The New Thought," and think I have done so fairly well, but at the best I have given but a general outline of the subject, the filling in of which would require very many volumes. I do not see how this man's questions can be answered in a few paragraphs, and if he had the slightest idea of the subject he would not expect you to do it. If he really wants to know, let him read up on the subject.

Yours fraternally,
WILLIAM WALKER ATKINSON.

[A review of Mr. Atkinson's new book, "The Law of the New Thought," appeared in SUGGESTION for October and I advise my correspondent to procure a copy of the book by sending $1.00 to Mr. Atkinson at 44 The Collonades, Vincennes avenue, Chicago, Ill.—ED.]

Sanmetto in Cystitis, Urethritis, Prostatitis and General Inflammation of the Genito-Urinary Tract.

I am an earnest friend of Sanmetto. It is a valuable and ethical preparation. From years of experience in its use I have learned to rely upon it in cases of cystitis, urethritis, prostatitis and general inflammation of the genito-urinary tract. In cases where its use is indicated its curative properties are most remarkable. I am satisfied if the profession will carefully discriminate in their cases they will always be well pleased with the results obtained from the exhibition of Sanmetto. I shall continue its use where indicated.

W. E. J. MICHELET, M. D.
CHICAGO, ILL.

SUGGESTION

PUBLISHED MONTHLY BY

Suggestion Publishing Company,

Office: 4020 Drexel Boul., Chicago, Ill.

HERBERT A. PARKYN, M. D., C. M., Editor.

VOL. IX. DECEMBER 1, 1902. No. 6.

ADVERTISING RATES.

NUMBER OF INSERTIONS	ONE YEAR OR 12 TIMES.	HALF YEAR OR 6 TIMES.	QUARTER YEAR OR 3 TIMES.	SINGLE INSERTION.
One Page.	$480.00	$240.00	$120.00	$40 00
One-half Page.	240.00	120.00	60.00	20.00
One-fourth Page.	120.00	60.00	30.00	10.00
One-eighth Page.	60.00	30.00	15.00	5.00

Special positions, covers, etc., 25 per cent extra.

EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

I shall be in Mexico during the month of January, but all patients at the Chicago School of Psychology will receive the careful personal attention of my partner, Dr. Ridpath, who besides being an excellent Suggestionist, has spent seven years in the largest hospitals of Europe in study and practice.

Consequently anyone coming to the School for treatment during my absence will receive careful, competent attention. Dr. Ridpath will contribute some valuable articles to SUGGESTION in coming numbers.

No classes will be held at the Chicago School of Psychology till March 1st, 1903. Classes will be limited to six students, hereafter, so that all applications must be made early.—Ed.]

Where are your reports on the telepathic experiments suggested in the November number? I have not received any replies to date. Send them in please, whether successful or not.

The letter from Mr. Bennett, the hypnotic somnambule who gives his experiences in our Experience Column this month, is remarkably interesting.

About one year ago I requested all readers that had experienced hypnotic somnambulism to send me their experiences. From our 10,000 readers I received but two replies. Mr. Bennett's is one of them—the other from a lady whose experience was similar to Mr. Bennett's. These letters show clearly that my conclusions in the article "An Analysis of Hypnotic Somnambulism," were correct.

Mr. Bennett says he was considered an excellent subject, yet he was never asleep. He was conscious of everything going on around him, but felt that he had to acquiesce in the suggestions of the operator.

I commend Mr. Bennett for his frank statement. It is the reports of such experiences as this that are of value to all of us and assist the progress of science. I wish we had more readers like Mr. Bennett.

Remember, the Motzorongo Co.'s excursion to Mexico will leave Chicago about the middle of January, 1903. Also remember that Motzorongo stock is selling very rapidly and it will soon be impossible to purchase this stock for less than $50 per share.

Everything is moving like clock-work with the company. A letter received a few days ago from Col. J. A. Robertson, who visited the plantation two weeks ago says: "Mr. Straube will have approximately a thousand acres in cane next year, which, I tell you, is a big thing. He has been faithful, energetic, and prudent; has spent very little money and is making an excellent record."

For the benefit of readers who do not know what 1,000 acres of sugar cane means in labor, handling and profits, I will say that it would require nearly 3,000 ordinary freight cars to carry the cane and the net profit would amount to nearly $100 per carload, after it had been through the sugar mill and its by-products, such as commercial alcohol, etc., marketed.

Mr. C. W. Bibb, of Minneapolis and some friends have just returned from a visit to Motzorongo, and at the end of a very flattering letter, which is too long to publish here, he says:

"In saying all I have said, I have not told half that might be said, as you will agree when you have seen this wonderful plantation for yourself."

Again I urge all our readers to look up the Motzorongo investment by writing to

The Motzorongo Co., 208 Reaper Block, Chicago, Ill.—Note the change of address —208 Reaper Block, Chicago, Ill. Subscribers passing through Chicago and those living in Illinois should call at the office in person at first opportunity.

Look after this matter at once, please. I want our subscribers to hold the balance of power in this company. One thousand dollars invested in this stock now will make any one comparatively wealthy within the next few years. It will yield handsome dividends every year and in ten years I firmly believe a thousand dollars worth of stock, at to-day's price, will bring $20,000.

An article by Dr. S. F. Meacham published several years ago in SUGGESTION, appears in this number also. Dr. Meacham has written so many good things for the magazine and his articles contain so much valuable thought that it seems too bad to lose sight of them for all time, simply because they appeared in the magazine several years ago.

However, I have an additional object in reprinting Dr. Meacham's article "The Spirit of Opposition" at this time. A few days ago a brochure entitled "Valid Objections to So-called Christian Science" came to my desk. It is published by The Arlington Chemical Co., Yonkers, N. Y., and has been sent free to nearly every physician in the United States and Canada, as an advertisement for its drug preparations.

Years ago, when I first began to realize the marvelous scope of suggestive therapeutics in the alleviation of mental and physical troubles and saw that Christian Science was merely suggestive therapeutics, unscientifically employed in the guise of a religion, I predicted that it would become one of the most powerful religious organizations the world has ever seen; and that through its influence legalized medicine would become a thing of the past unless our physicians as a body made a thorough study of suggestive therapeutics in order to employ it and be in a position to give their patients a simple, rational explanation for the cures made by Christian Science. Three years ago I wrote an article for SUGGESTION entitled "The Fulfilling of Prophecy" in which after showing that physicians as a rule scoff at Christian Science and believe it will die a natural death through its inability to cure anything but hysterical troubles, I said:

"Let me say to any physician who may be holding such belief, that he is laboring under the greatest error of his life—one which, unless removed, is likely to affect his pocketbook and his success in the near future.

* * * * * *

"Systems of natural, drugless forms of healing are springing up and spreading at a terrific rate. Every fair sized town or city in the union has its Schools of Magnetic Healing, Christian Science, Hypnotism, Vitapathy, Osteopathy, etc., and curious as it may seem, the aggregate number of students in attendance at these schools in a year is almost double the aggregate attendance at the medical schools in this country.

* * * * * *

"That this prediction was not chimerical, is already manifest, for today there are "healers" of every description, in every town and city, in every state in the union, and the medical laws are uniformly powerless to prevent them from practising. Occasionally we hear of one of these healers being convicted for practising without a license from the state board of health; but where one of them has been convicted, a hundred have been permitted to continue practicing, and a dozen have come to take the place of the convicted one.

"At the present moment a movement is on foot among the mental, magnetic and other healers to form a national union for mutual

protection. When this union is formed (as doubtless it will be) it will represent greater numerical strength than the physicians of the United States do; and when the scores of followers of each healer are added to the number, it is very evident our conservative physicians will have a tough proposition to face. Already in several of the states the medical acts have been vetoed, and the more these healers are prosecuted, the sooner will the prediction I made be verified. The other Richmond is in the field, and there is but one thing left for our physicians to do, *i. e.*, to study the force by which these healers make their cures and employ it themselves. When they do this, and teach their followers what suggestion is, and how these healers make their cures, Christian Science, Magnetic Healing, etc., will die a natural death; for these systems of healing fail in many instances in which a physician would be successful, and physicians who do not understand suggestive therapeutics fail in many instances in which a mental healer would be successful. The proper system is a combined system, and a physician that understands suggestion is the master and superior of a healer, without medical training and a physician without a knowledge of suggestive therapeutics.

"It has been my experience that if ten average physicians be asked what they think about suggestive therapeutics, nine of them will say that it is a fake, or a fad, and that they have not time to investigate such nonsense. Poor fellows! It is just this narrow-minded bigotry that has brought about this crisis. They refuse to study the law of suggestion and employ it, still they wish to prosecute any one who attempts, without a license, to use it. A contemporary humorously signifies the situation in this way:

First doctor: "There's a new psychologist in town, curing lots of people."

Second doctor: "Is that so? We must have the rascal arrested!"

"Imagine what the laity would say if the doctors refused to employ either chloroform or ether, or to investigate their merits for surgical operations, and passed laws to prevent any one else from using them. The laity, having familiarized themselves with the advantages of these wonderful blessings, would rise up in their wrath and crush such conservatism. Now, this is exactly what is being done with suggestive therapeutics. The laymen are familiarizing themselves with the subject and are healing and being healed by it in various guises, and they will soon be called upon to pronounce for or against it.

"Physicians are not the class who will be permitted to pass final judgment on the practice of the healing art. The hundreds of thousands of Christian Scientists, Magnetic Healers, Neuropathists, Hypnotists, etc., with their legions of followers, will certainly have something to say in the matter."

Well, the prophecy is slowly but surely being fulfilled, and to-day the wholesale medical houses, to say nothing of physicians, are beginning to feel the shoe pinch. The Arlington Chemical Co., in its brochure before me is endeavoring to arouse the medical profession to the fact that there is another Richmond in the field that has to be reckoned with.

No doubt the Arlington Chemical people believe they are benefiting the medical profession, and incidentally themselves, by publishing this brochure, the author of which is Rev. Andrew F. Underhill, Rector of St. John's Church, Yonkers, N. Y., but it will defeat the very purpose it was intended for. Nay, it will even assist the progress of Christian Science and hasten the overthrow of legalized medicine, for its whole tenor is fight—fight—fight. This is exactly what Dr. Meacham has clearly shown us must be avoided if we would accomplish anything with which others are not in harmony. The more the "spirit of fight" is aroused in the Christian Scientists the more determined and more aggressive they will become, and the harder they will work to gain adherents.

Numerically there are nearly ten mental Scientists and Christian Scientists to every physician in the United States, and medical laws are made by the people not by physicians. Let the physicians of the

United States arouse the spirit of fight in the Christian Science baby giant and their State Medical Boards with their "Chinese exclusion laws" will be swept out of existence with a rapidity that will astound them.

The Rev. Underhill has written a very interesting booklet and it contains many truths. He has "thrown boquets" at the medical profession, but has forgotten his Christian training in spite of the fact that one chapter of the booklet is entitled "Is Christian Science Christian." He has forgotten that he has been enjoined to turn the other cheek and pluck the beam out of his own eye before attempting to pluck it from the eyes of others. He has ridiculed Christian Science and said "fight"—this is not the spirit of Christianity. And if the Christian Scientists can see nothing in drugs, he must remember that physicians have made the birth of Christian Science possible by neglecting to study the influence of the mind in the production and relief of disease. He says *"The objection to the Christian Science practician is, that he is uneducated in the laws of physiology, pathology, and the diagnosis of disease. He refuses to gather, compare, systematise and analyse facts, or to deduce any system of knowledge from them.* * * His pseudo-science is based on the deification of ignorance."* Note there is nothing in this to show that physicians, owing to their ignorance of psychology and suggestive therapeutics, have not failed in completing their medical armamentum as badly as the Christian Scientists—this is the mote in his own eye.

Here is Rev. Andrews' advice for overcoming Christian Science: "About Christian Science, like all emotional phenomena, there seems to be a mental contagion; and, before it runs its course it will do an incalculable amount of harm. The best we who understand its real meaning and purport can accomplish is, to instruct and warn those who have not as yet been infected with its delusions, *and to arouse public sentiment and the authorities against its malpractice.*

The Arlington Chemical Co., in its preface to Bro. Andrews' booklet says:

"Thoroughly appreciating, as we do, that our interests are identical with those of the legitimate medical profession and that the enemy of the reputable physician is also our enemy, we are anxious to do our full share toward relegating that absurd cult misknown as 'Christian Science' to the everlasting limbo of oblivion, where it may rest harmlessly side by side with the shades of the many equally foolish fads which have preceded it. While it is totally incomprehensible to the practical, hard-headed, common-sense individual, that any one with an ounce of gray matter should pursue such a manifestly intangible 'will o' the wisp' with such sublime faith as to depend upon it for physical aid in the presence of serious bodily illness or injury, certain it is that the devotees of this essentially vicious, semi-religious monomania are rapidly increasing in number and temporal power. It is, therefore, unsafe to longer ignore this movement as a distinct menace to the health and well-being of the community at large, as well as to the prosperity and material interests of the medical profession.

"As a valuable contribution to the ethics of the subject, and as a powerful, logical and altogether unanswerable argument against the fallacies of this dangerous fanaticism, we know of nothing equally as convincing as a series of lectures delivered by Rev. A. F. Underhill, Rector of St. John's Church, Yonkers, N. Y. Realizing the force of the arguments and being convinced that their dissemination among the medical profession will place in the hands of the physician a well-forged weapon wherewith to combat such a subtle and dangerous enemy, we have obtained permission to reprint these lectures in booklet form for distribution to physicians. In handing you this brochure, Doctor, we wish to express the hope that it may, through you, be the means of rescuing some other-

wise sane and sensible person from the doubt and disaster which must inevitably follow the pursuit of such an illusory chimera as so-called 'Christian Science.'

"Sincerely yours,

"The Arlington Chemical Co."

If this does not tend to arouse the "spirit of fight" in the Christian Scientists, they have no fight in them. But that they are capable of putting up a strong fight is well known, especially by the Medical Profession of the State of Illinois, for three years ago a bill was introduced into the Illinois legislature for the express purpose of making treatment by Christian Science a malfeasance. The Christian Scientists were aroused at once and they sent a powerful delegation to Springfield, with the result that the bill when passed exempted all mental and spiritual healers from prosecution—thus defeating the object for which the bill was framed.

How many souls has Bro. Andrews saved, how many drunkards has he reformed by fighting? Not one, I venture to say. But I have no doubt he has done grand work in his field of labor by educating his people through kindness and teaching them to live in the true Christian spirit. And if he would have the Christian Scientists see the error into which they have fallen he must employ love, patience, tact and education—not the un-Christian spirit of fight. The spirit of The Arlington Chemical Co. and Bro. Andrews, while well-meant, savors too much of the Inquisition. If the progress of Christian Science, with its dangerous teachings, is to cease, it must come through knowledge. Our ministers and physicians must study psychology and the practical application and effects of suggestive therapeutics. Then they must educate the masses through what they have learned and in this way only will Christian Science cease to gain adherents. It is not the Christian Scientists who require to be educated so much as our physicians and ministers.

Physics is taught to school children and they understand why a ball thrown into the air always comes to earth again. Similarly when the masses are taught the effects of the law of suggestion they will cease to marvel at the cures made by Christian Science and at the fascinations that hold this cult together and enable it to grow.

Christmas Presents.

One of the most appropriate Christmas gifts is a subscription to a magazine.

If you have enjoyed Suggestion during the past year why not let someone else share your enjoyment during 1903 by presenting him with a year's subscription. If you have a number of friends you intend to remember in a small way, could you hit upon a better plan than sending them Suggestion for one year? It would prove of practical assistance to them in many ways and, as it puts in its appearance once every month, your remembrance would be kept before them constantly.

Besides Suggestion we can send you Child Culture for $1.00. This is a handsomely bound little book and will be appreciated by everyone. And the mail course in Hypnotism and Suggestive Therapeutics handsomely bound makes an excellent $5.00 present. Last Christmas we received orders for the mail course from several persons who desired to make it a present to their physicians.

All orders will be promptly filled. Address The Suggestion Publishing Co., 4020 Drexel Boulevard, Chicago, Ill.

$300,000 SUGAR MILL ON MOTZORONGO.

The Motzorongo Company

Capital Stock, $1,250,000

Owners of 165,000 acres (over 250 square miles) of Mexican, tropical, rubber, pineapple, banana, sugar and coffee lands offers $400,000 worth (40,000 shares) of its treasury stock for sale at par. This stock will be sold at $10.00 per share each share being the equivalent of over 1 2-5 acres of the plantation, on which there are already improvements that could not be duplicated for $500,000 in gold. The plantation is in running order now and will probably pay a

20 Per Cent Dividend in 1903

Every $10-share will be worth $50 in a short time and will continue to increase in value rapidly.

☞We have 60,000 acres of the finest sugar-cane land in Mexico and sugar cane yields $200 per acre.

There are a number of good Mexican plantation investments offered to the public, but this one is far ahead of them all. Many of these companies with 1000 to 7000 acres are capitalized for $300,000 to $2,500,000, while Motzorongo with its 165,000 acres and $500,000 worth of improvements, is capitalized for only $1,250,000 and its assets at the present time are worth more than the total capitalization.

The Chance of a Lifetime

The block of 40,000 shares is the only stock of Motzorongo that will be offered at par, and as it is to be kept a close corporation and no more funds will be required, this will be the only opportunity to purchase stock. A few shares of this stock purchased now will yield a handsome

Income for Life

PAY DAY AT MOTZORONGO

SUGGESTION

A MONTHLY MAGAZINE

Vol. IX., No. 2. CHICAGO, ILL., AUGUST 1, 1902. Subscription Price, $1.00 per annum. Single Copies 10 Cents. Foreign Subscription, 5 Shillings per annum.

DEVOTED TO THE

Study and Advancement of Suggestive Therapeutics

ALSO TO THE

Scientific Investigation of All Occult Phenomena.

CONTENTS:

SUGGESTIVE TREATMENT OF CHILDREN, Herbert A. Parkyn, M. D. 37
SUGGESTIVE REMINISCENCES, Charles Gilbert Davis, M. D. 40
GRANDMA'S MODEL BOY, - - Estelle M. Amory 45
HAPPINESS - - - - - S. F. Meacham, M. D. 47
A CASE OF PHTHISIOPHOBIA CURED BY SUGGESTION, Geo. Bieser, M. D. 50
MENTAL INFLUENCES IN CHILDREN, Arthur O. Sax, M. D. 57
PHYSICAL CULTURE - - - - Albert Whitehouse 59
QUERIES AND ANSWERS, - - - 65
State Medical Law
What is Auto Suggestion?
Self Treatment
Auto Suggestion
Physical Subjects and Somnambulism
EDITORIAL, - - - - - - - - - - 69
SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.

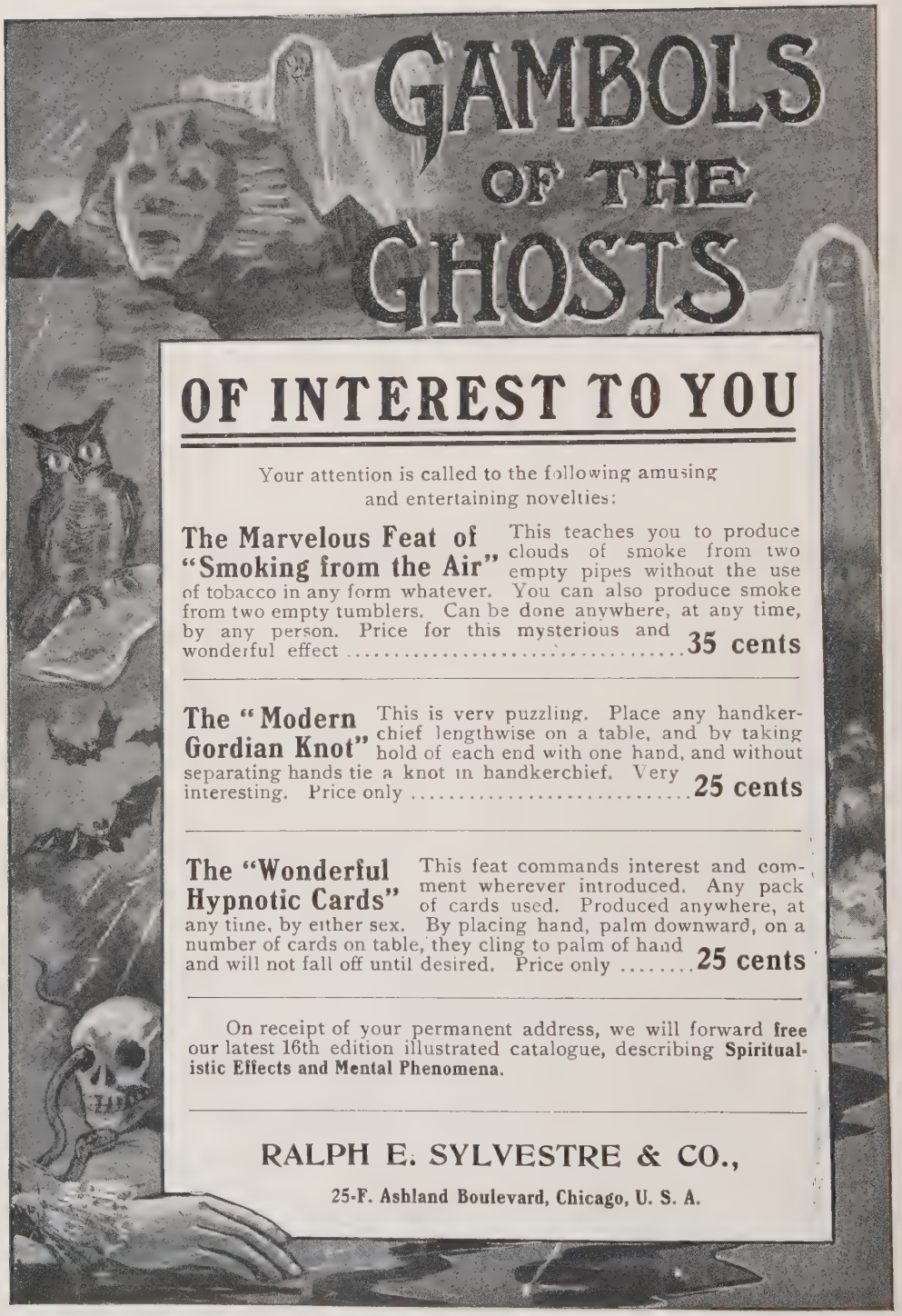
BOSTON MEDICAL APR 9 1903 LIBRARY.

HERBERT A. PARKYN, M. D., C. M., EDITOR.

Published Monthly by SUGGESTION PUBLISHING CO., 4020 Drexel Boul., Chicago, Ill.

Copyright 1902. by Suggestion Publishing Co.

Entered at Chicago, Ill., Post Office as Second Class Matter.



OF INTEREST TO YOU

Your attention is called to the following amusing and entertaining novelties:

The Marvelous Feat of "Smoking from the Air" This teaches you to produce clouds of smoke from two empty pipes without the use of tobacco in any form whatever. You can also produce smoke from two empty tumblers. Can be done anywhere, at any time, by any person. Price for this mysterious and wonderful effect ..... **35 cents**

The "Modern Gordian Knot" This is very puzzling. Place any handkerchief lengthwise on a table, and by taking hold of each end with one hand, and without separating hands tie a knot in handkerchief. Very interesting. Price only ..... **25 cents**

The "Wonderful Hypnotic Cards" This feat commands interest and comment wherever introduced. Any pack of cards used. Produced anywhere, at any time, by either sex. By placing hand, palm downward, on a number of cards on table, they cling to palm of hand and will not fall off until desired. Price only ..... **25 cents**

On receipt of your permanent address, we will forward **free** our latest 16th edition illustrated catalogue, describing **Spiritualistic Effects and Mental Phenomena.**

RALPH E. SYLVESTRE & CO.,

25-F. Ashland Boulevard, Chicago, U. S. A.

SUGGESTION

A MONTHLY MAGAZINE

Vol. IX., No. 3. CHICAGO, ILL., SEPTEMBER 1, 1902. Subscription Price, $1.00 per annum. Single Copies 10 Cents. Foreign Subscription, 5 Shillings per annum.

DEVOTED TO THE

Study and Advancement of Suggestive Therapeutics

ALSO TO THE

Scientific Investigation of All Occult Phenomena.

CONTENTS:

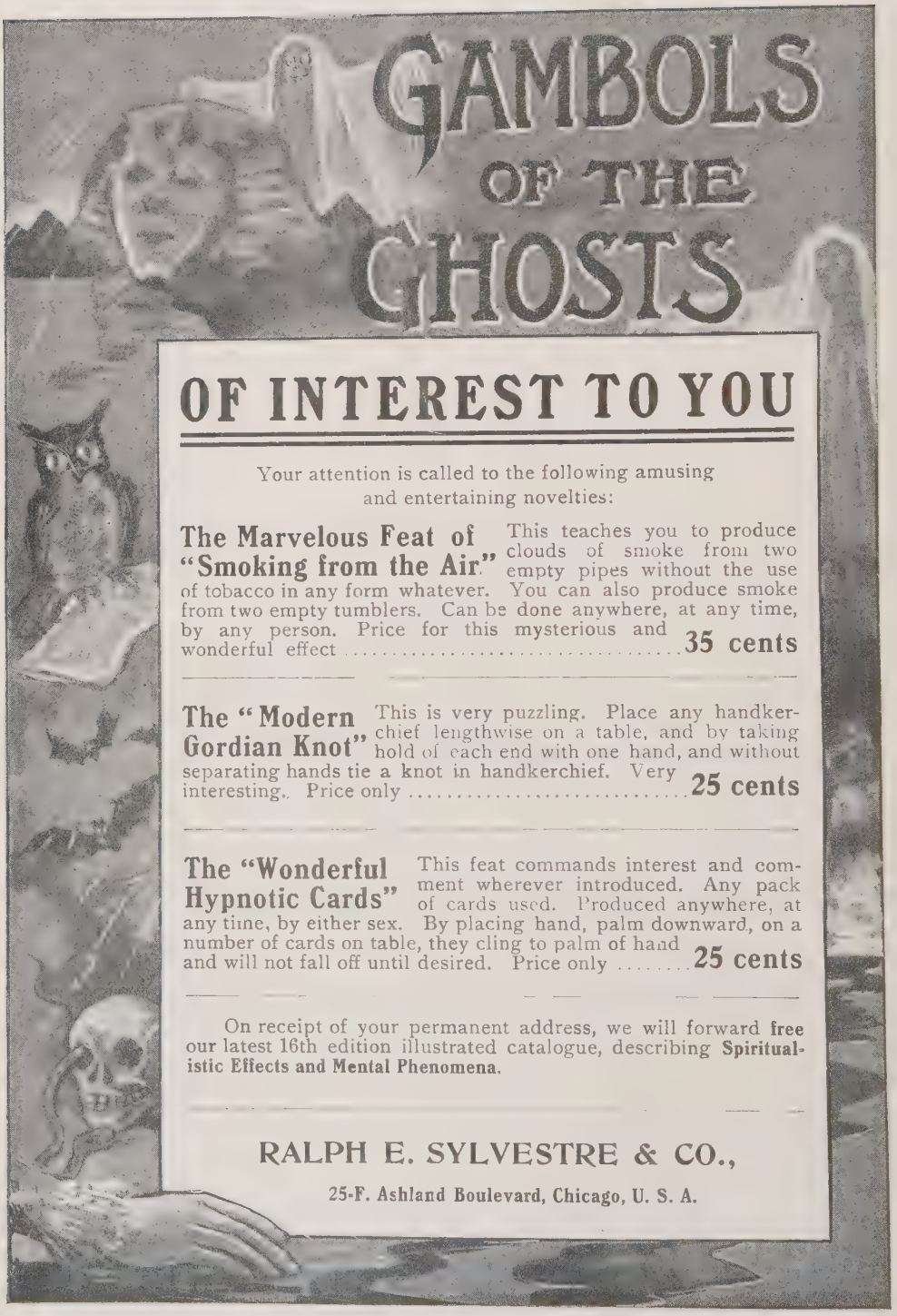
A CASE OF SUGGESTED BLINDNESS CURED BY SUGGESTION, - - - George Bieser, M. D. 75
THE PHILOSOPHY OF LULLABIES, Rev. Edwin Morrell, B. Sc. 81
HAPPINESS, - - - - - S. F. Meachem, M. D. 83
HOW DOES SUGGESTION HEAL? J. H. Taylor, D. S. T. 86
PHYSICAL CULTURE, - - - Albert Whitehouse 88
A STUDY IN THE PSYCHOLOGY OF MUSIC, W. Xavier Sudduth, A. M., M. D. 92
ENTHUSIASM, - - - - - Ellen Hale Gordon 102
FEMALE TROUBLES AND THEIR CURE BY SUGGESTION, - - Herbert A. Parkyn, M. D. 104
EDITORIAL, - - - - - - - - - - - 108
SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.

HERBERT A. PARKYN, M. D., C. M., EDITOR.

Published Monthly by SUGGESTION PUBLISHING CO., 4020 Drexel Boul., Chicago, Ill.

Copyright 1902, by Suggestion Publishing Co.

Entered at Chicago, Ill., Post Office as Second Class Matter.



OF INTEREST TO YOU

Your attention is called to the following amusing and entertaining novelties:

The Marvelous Feat of "Smoking from the Air." This teaches you to produce clouds of smoke from two empty pipes without the use of tobacco in any form whatever. You can also produce smoke from two empty tumblers. Can be done anywhere, at any time, by any person. Price for this mysterious and wonderful effect ..... **35 cents**

The "Modern Gordian Knot" This is very puzzling. Place any handkerchief lengthwise on a table, and by taking hold of each end with one hand, and without separating hands tie a knot in handkerchief. Very interesting. Price only ..... **25 cents**

The "Wonderful Hypnotic Cards" This feat commands interest and comment wherever introduced. Any pack of cards used. Produced anywhere, at any time, by either sex. By placing hand, palm downward, on a number of cards on table, they cling to palm of hand and will not fall off until desired. Price only ..... **25 cents**

On receipt of your permanent address, we will forward **free** our latest 16th edition illustrated catalogue, describing **Spiritualistic Effects and Mental Phenomena.**

RALPH E. SYLVESTRE & CO.,

25-F. Ashland Boulevard, Chicago, U. S. A.

BOSTON MEDICAL
APR 8 1903
LIBRARY.

SUGGESTION

A MONTHLY MAGAZINE

Vol. IX., No. 4. CHICAGO, ILL., OCTOBER 1, 1902. Subscription Price, $1.00 per annum. Single Copies 10 Cents. Foreign Subscription, 5 Shillings per annum.

DEVOTED TO THE

Study and Advancement of Suggestive Therapeutics

ALSO TO THE

Scientific Investigation of All Occult Phenomena.

CONTENTS:

HOW I BECAME CONVINCED OF THE TRUTH OF TELEPATHY, Thomas J. Hudson, LL. D. 113

THE POWER OF THOUGHT, - - A. Victor Segno 119

OCCULTISM, SPIRITUALISM, ETC., - - J. S. Ellis 122

SOME CLINICAL CASES, - H. A. Parkyn, M. D., C. M. 126

THE SELF-CONSCIOUS ME, - S. F. Meacham, M. D. 130

INCIPIENT PULMONARY TUBERCULOSIS CURED BY SUGGESTION, - - - - E. R. King, M. D. 133

SUGGESTION IN ACUTE DISEASES, Geo. C. Pitzer, M. D. 135

QUERIES AND ANSWERS - - - - - - - - 138

Suggestion During Sleep.
A Change of Views.
The Blues.
The Blindfold Drive.
A Safe Investment.
Natural Sleep Walking.
Dipsomania.

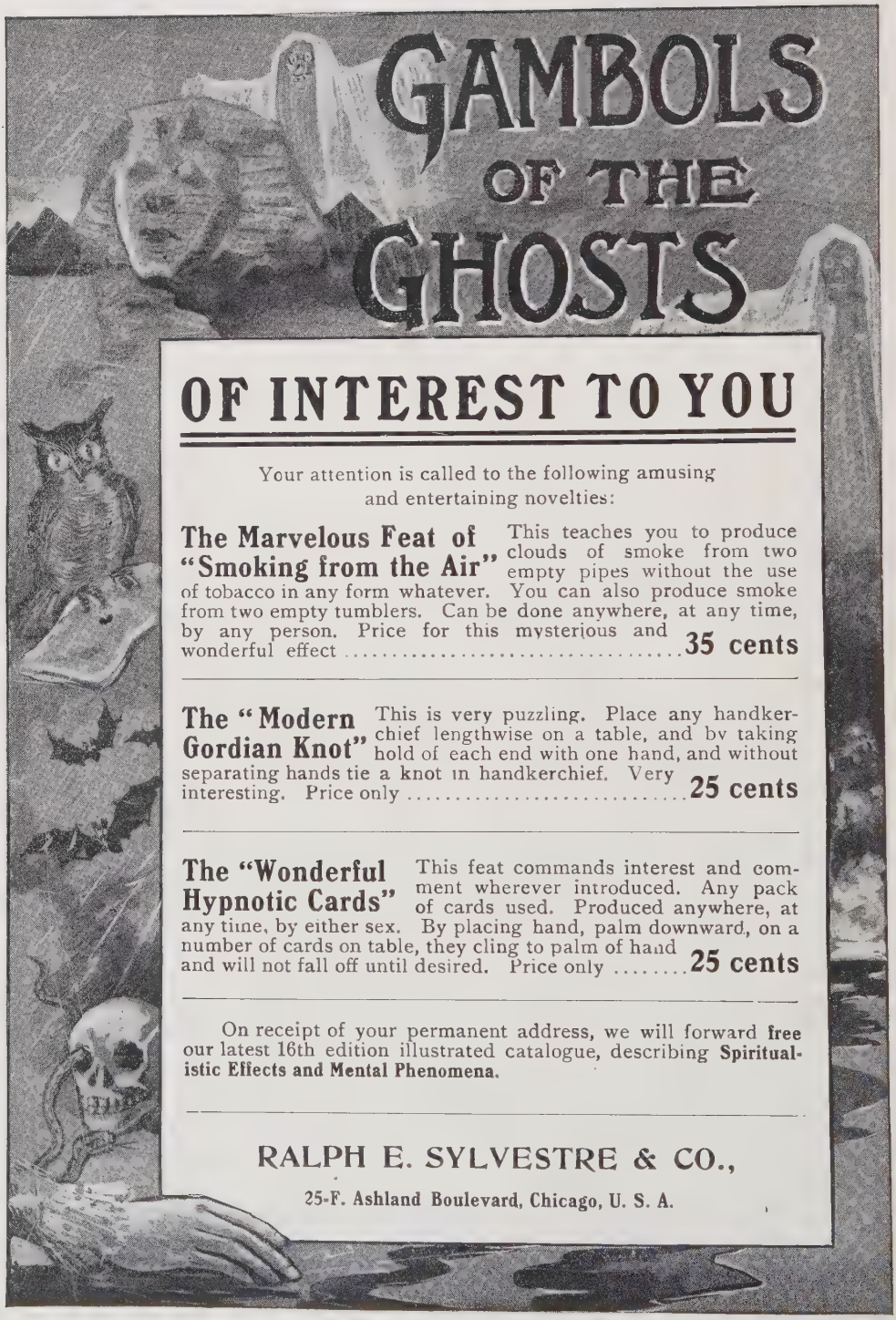
BOOK REVIEWS - - - - - - - - - - 147

EDITORIAL - - - - - - - - - - - - 148

SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.

HERBERT A. PARKYN, M. D., C. M., EDITOR.

Published Monthly by SUGGESTION PUBLISHING CO., 4020 Drexel Boul., Chicago, Ill.
Copyright 1902, by Suggestion Publishing Co.
Entered at Chicago, Ill., Post Office as Second Class Matter.



OF INTEREST TO YOU

Your attention is called to the following amusing and entertaining novelties:

The Marvelous Feat of "Smoking from the Air" This teaches you to produce clouds of smoke from two empty pipes without the use of tobacco in any form whatever. You can also produce smoke from two empty tumblers. Can be done anywhere, at any time, by any person. Price for this mysterious and wonderful effect ..... **35 cents**

The "Modern Gordian Knot" This is very puzzling. Place any handkerchief lengthwise on a table, and by taking hold of each end with one hand, and without separating hands tie a knot in handkerchief. Very interesting. Price only ..... **25 cents**

The "Wonderful Hypnotic Cards" This feat commands interest and comment wherever introduced. Any pack of cards used. Produced anywhere, at any time, by either sex. By placing hand, palm downward, on a number of cards on table, they cling to palm of hand and will not fall off until desired. Price only ..... **25 cents**

On receipt of your permanent address, we will forward **free** our latest 16th edition illustrated catalogue, describing **Spiritualistic Effects and Mental Phenomena.**

RALPH E. SYLVESTRE & CO.,

25-F. Ashland Boulevard, Chicago, U. S. A.

BOSTON MEDICAL
APR 8 1903
LIBRARY.

SUGGESTION

A MONTHLY MAGAZINE

Vol. IX., No. 5. CHICAGO, ILL., NOVEMBER 1, 1902. Subscription Price, $1.00 per annum. Single Copies 10 Cents. Foreign Subscription, 5 Shillings per annum.

DEVOTED TO THE

Study and Advancement of Suggestive Therapeutics

ALSO TO THE

Scientific Investigation of All Occult Phenomena.

CONTENTS:

SOME CLINICAL CASES, - - H. A. Parkyn, M. D. 151

PHYSICAL CULTURE, - - - Albert Whitehouse 155

A CASE OF ANEMIA TREATED BY SUGGESTION, Geo. A. Bieser, M. D. 158

EXPERIENCES, - - - - - - - - - - - 163

- Spiritualistic Experiences at Home.
- Is Telepathy a Fake or a Fact?
- Coincidence or Telepathy?
- Telepathic Experiments.
- Believes in Telepathy.

QUERIES, - - - - - - - - - - - - 174

- Raising a Blister by Hypnotism.
- One of the Life Essentials.
- A Fair Offer.
- Bee Sting Cure for Rheumatism.
- Painless Dentistry by Christian Science.

EDITORIAL, - - - - - - - - - - - 182

SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.

HERBERT A. PARKYN, M. D., C. M., EDITOR.

Published Monthly by SUGGESTION PUBLISHING CO., 4020 Drexel Boul., Chicago, Ill.

Copyright 1902. by Suggestion Publishing Co.

Entered at Chicago, Ill., Post Office as Second Class Matter.

OF INTEREST TO YOU

Your attention is called to the following amusing and entertaining novelties:

The Marvelous Feat of "Smoking from the Air" This teaches you to produce clouds of smoke from two empty pipes without the use of tobacco in any form whatever. You can also produce smoke from two empty tumblers. Can be done anywhere, at any time, by any person. Price for this mysterious and wonderful effect ..... **35 cents**

The "Modern Gordian Knot" This is very puzzling. Place any handkerchief lengthwise on a table, and by taking hold of each end with one hand, and without separating hands tie a knot in handkerchief. Very interesting. Price only ..... **25 cents**

The "Wonderful Hypnotic Cards" This feat commands interest and comment wherever introduced. Any pack of cards used. Produced anywhere, at any time, by either sex. By placing hand, palm downward, on a number of cards on table, they cling to palm of hand and will not fall off until desired. Price only ..... **25 cents**

On receipt of your permanent address, we will forward **free** our latest 16th edition illustrated catalogue, describing **Spiritualistic Effects and Mental Phenomena.**

RALPH E. SYLVESTRE & CO.,

25-F. Ashland Boulevard, Chicago, U. S. A.

BOSTON MEDICAL
RECEIVED
DEC 24 1902
APR 8 1903
LIBRARY.

SUGGESTION

A MONTHLY MAGAZINE

Vol. IX., No. 6. CHICAGO, ILL., DECEMBER 1, 1902. Subscription Price, $1.00 per annum. Single Copies 10 Cents. Foreign Subscription, 5 Shillings per annum.

DEVOTED TO THE

Study and Advancement of Suggestive Therapeutics

ALSO TO THE

Scientific Investigation of All Occult Phenomena.

CONTENTS:

TELEPATHY FAILED TO CURE, - Geo. A. Bieser, M. D. 189
PHYSICAL CULTURE, - - - Albert Whitehouse 197
THE SOURCE OF THE FIRST RELIGIOUS SUGGESTIONS, Estella Bachman Brokow 200
THE SPIRIT OF OPPOSITION, - S. F. Meacham, M. D. 205
EXPERIENCES, - - - - - - - - - - 209
Hypnotic Somnambulism, an Experience.
More Light Wanted.
A Judge's Experience with Telepathy.
Spiritualism or Fraud?
Does Medicine Cure Disease?
QUERIES AND ANSWERS, - - - - - - - - 218
How to Treat a Skeptic.
Trip to Mexico.
An Easy Nut Cracked.
New Thought.
EDITORIAL, - - - - - - - - - - 224
SHORT ARTICLES, MISCELLANY, JOTTINGS, CLIPPINGS, ETC.

HERBERT A. PARKYN, M. D., C. M., EDITOR.

Published Monthly by SUGGESTION PUBLISHING CO., 4020 Drexel Boul., Chicago, Ill.
Copyright 1902, by Suggestion Publishing Co.
Entered at Chicago, Ill., Post Office as Second Class Matter.

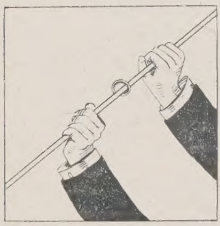
NOVELTIES Amusing, Entertaining and Scientific.

Marvelous Feat of "Smoking from the Air."

Easily worked. No tobacco used in any form. Can be done anywhere and at any time. Price complete, only.....**35 cents**

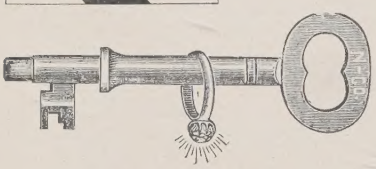
The "Modern Gordian Knot."

A very puzzling effect. Any handkerchief laid lengthwise on table, and by taking hold of ends of same and pulling them apart ties a perfectly solid knot in the handkerchief. Can be done anywhere at any time. Equally suited to lady or gentleman. Price.....**25 cents**



Mystic Appearing Ring.

This novel feat is our own invention, and now offered for the first time. Teaches anyone to put a perfectly solid ring on any cane, while cane is held by one or two persons. A fine impromptu trick, suitable for all occasions. Price, including ring.....**25 cents**



Mysterious Key of the Ancients.

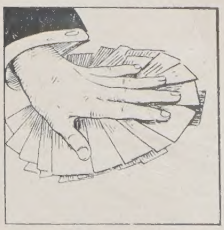
This key bears minute inspection, both before ring is on and after, still spectators are unable to discover how ring is placed on key. This is the same as supplied by us to the world renowned Divine Healer, Schroeder. Price, including key.....**50 cents**

Siempre Viva Plant.

The world's greatest curiosity. This plant thrives in any climate, as well in your parlor as in a garden. To grow simply place in water and watch it develop. Removing from water the plant rolls up again. Price to any point in United States, Canada and Mexico.....**15 cts.**, or two for **25 cents**
Foreign countries.....each, **20 cents**

Ukibana. Japanese Water or Floating Flower.

This product from the Orient is a great source of amusement. What appears to be only small strips or pieces of paper or wood, yet when placed in a dish of water they immediately open and form all kinds of objects. Price, per box, only.....**15 cents**



Wonderful Hypnotic Cards.

Any pack of cards used. Can be done anywhere, at any time. By placing hand, palm downwards, on a number of cards, they cling to palm of hand and will not fall off until desired. Cards are not prepared in any way. Price, only.....**25 cents**

List of novelties sent on request. Address all communications to

GEO. L. WILLIAMS & CO., 25 Ashland Blvd., CHICAGO, U. S. A.